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"Salvation"

A New Evangelical Monthly.

WM. COWPER CONANT, 466 W. 151st St., New York, Publisher.

"SALVATION" FOR 1904.

As heretofore, the turn of the Year is unmarked by change in the plan of SALVATION, which still seems to have comprehended the most important subjects which it is possible to select; while those less important may well, as they must, be dispensed with, in a publication evoked by the peculiar religious needs of the times and not by the mixed aims of projectors. In the hope of presently enlarged opportunity and material for its Jews' department; but with undiminished breadth of view to all the more urgent interests of the truth and kingdom of God; "SALVATION" will continue (if the Lord will) to press the same objects as from the first, in summary as follows:

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In the Christ and the Prophets and Apostles authenticated by Him; as inerrant and inviolable *per se*, and also by demonstration that commands the submission of the rational intellect with a force proportioned to its training in the principles of exact, positive and comprehensive science.—The same Revelation, further, the object of incessant critical search for its yet imperfectly discovered riches.

III. THE CHURCH OF GOD

In the Wilderness, wandering, sinning, ignorant though self-satisfied; yet still the Body of Christ in the world as holding in Him One Absolute, Divine and Undivided Head, and THUS inviolably One for the loyalty of every one of His members.

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"Salvation."

"THE DISCIPLE WHOM JESUS LOVED."

The apostolical family of Jesus—"they who continued with Him" through all His trials, perils, adversities and hardships—was an all-round family of love such as no one but He could have gathered, inspired and held. True, there were ambitions and jealousies among them. The prospect of sharing the chief dignities of the sublimest empire the world ever saw, kindled in certain of them an inordinate desire for the highest places next the King himself, and led to disputes over the apportionment of the future offices of the kingdom. But we are struck with the absence of any apparent jealousy of the Master's love, such as we see in families and other gatherings around one whose personal favor is greatly coveted by all, but cannot be equally distributed to all. Envy and heart-burning in some at least, is a common incident in such relations. If there was nothing of this kind, in the presence of such partiality—shall we call it?—towards the beloved disciple who leaned on Jesus's breast, how shall we account for it?

Now, since to the infinite mind there can be no marked distinctions of magnitude among finite things; no great, and no small; so with the affections of an infinite love. It cannot be specially and personally enhanced towards any of those who are the objects of a love that is unconditioned, and being incapable of limitation is incapable of modifications or degrees. Such being the love of Jesus, how was he said to regard John with a peculiar love? Was not the difference really in the disciple rather than in the Master? That Jesus loved him more, does it not mean that the disciple had a fuller consciousness of that love, rather than a greater allowance of it?

Of the many sins of the woman who bathed his feet in the flood of her grateful and penitent tears, Jesus said they were forgiven (that is, they must have been) "for she loved much." In other words, her much loving showed an experience of much forgiveness. She got more of His love, not because there was more of it for her, but because she had found more of it. It seems to me that John's extraordinary share in the love of Jesus was obtained in the same way, out of the infinite fullness that could be neither more nor less, but might be more received. Is not that the difference among the different grades of glory in heaven?

That he loved Jesus more than the rest, the other disciples could perceive, without envy. But could they quite understand that endearing familiarity? How could he lay his head on the breast of Jesus unhindered? None of them would dare to. What audacity! Nay, what pure assurance of an unbounded love abiding there for him. The soul of John received, by the Holy Spirit, a degree of Jesus's love beyond their conception; and so *in effect* Jesus loved him most. It was, in effect, the same as if Jesus had said to him, I love you more than them all. More of it was made known to him.

There is here and there a beloved disciple now; that is, one consciously beloved, and tenderly bold to lie in His bosom; and Jesus loves to have it so. Have not we too sometimes received the affectionate familiarity of a child with pleasure less from seeing how much she loved than from how well she knew that she was loved? What greater care, or what greater joy, than to make her know this? Here we meet one of the tenderest touches of our Divine Lord's humanity—but of a man made the image of God, to reveal Him to us. Has He lost it, in glory?

Jesus, Lover of my soul,
Let me to thy bosom fly!

Charles Wesley would not have dared to write that, unless he too had known it. But some 'hymnologist' thought it too familiar, too human, and changed it to "Jesus, Savior of my soul." So an excellent and famous minister, whom we all know and love, is said to have expressed the deepest aversion to the whole hymn as a strain of presumptuous egotism.

True, there seems to be sometimes a light-minded assumption of freedom with Jesus, copied from the hearing of it, and not springing in simplicity of heart from "faith that worketh by love." Will it be unreproved? or be rather like that of the poor beast in the fable, who leaped to his master's arms in unwelcome imitation of the favorite dog?

Now, we can better enter into the marvellous experience in Divine love recorded of the illiterate servant maid, Armelle Nicolas, of France, in the fifteenth century. Those who have their back numbers of SALVATION at hand may turn to the June number, vol. IV, 1902, page 167; where, under the head of "The French Mystics," copious extracts are given from a spiritual history taken down from the subject's own lips by a religious friend.

THE LONELY "FRONT."

Whoever would go forward must go alone, and more alone the farther he goes. Aspiration is the deepest self-denial; forsaking the actual self for a self unseen, and actual company for company unseen. Few indeed have a mind to such exchange of selves or associates. Company is more to the many than themselves; much more than the better selves that they know not. They love their own and their kind, and with them they will stay, at all hazards, unattracted by higher objects. Jesus is the one solitary soul without a companion in the world. Yet His joy is in a few who are kindled with an aspiration to follow Him (though but afar) that can never be quenched until they see Him face to face in recompense for all the company and kindred that they have left behind. They who "follow hard after Him" and nearest, are most alone in the world. They have forsaken not only possessions but also companions; rarely so happy as to take one along; rarely having one quite in sympathy at home. It is the nature of things, every way; whether we start out of a low caste, for education or for religion; or out of an ordinary grade for culture, intellectual or moral; or out of the "better element" of society or church, for ideals of wisdom or Christlikeness: each advance is a fresh good-bye to what we have and are, and a prolonged wrench from clinging arms. Yet Jesus still says: "Follow ME!"

THE GREAT "SLUMP," AND "THE GREAT REFUSAL."

A NEW RELIGION WANTED.

Under an expressive figure the Presbyterian Board of Freedmen in the United States—in some great respects a class the most important to us of all missionary operations—reports in the *Assembly Herald* that

"The church collections are not keeping up to the figures of last year, but up to December 1st had gone behind, $2,300, and if the decrease should continue at this rate to the end of the fiscal year, there will be a *'slump'* in this source of the Board's revenue of at least $7,000. We hear on all sides of the great wave of prosperity that is sweeping over our land from ocean to ocean. Presbyterians must surely participate in this prosperity in proportion to their [known] intelligence, industry, energy and thrift. It was reasonable to expect improved receipts with improved conditions."

But this is not the worst. The late report of a Committee of the General Assembly revealed that under the flattering exhibit of a million dollars contributed for foreign missions and the extinction of debt, lay the humiliating fact that in a year of tremendous material prosperity, living Presbyterians had grown more stingy instead of bountiful towards the world that lies in the darkness of Satan's kingdom, and that if an unusual number of them had not been compelled by death to drop their wealth, which fell some of it into the Lord's treasury, the fiscal year would have left the Board of Missions deeper than ever in debt, and between two and three hundred thousand dollars behind the preceding year in revenue.

Nor is this the shame of Presbyterians alone. While some denominations may have held their own, others have not, and none have made more than a pitiful dole out of their abundance or kept up the former proportion of their giving to their receiving; although the proverbial "thirty cents" had been about the figure per head at the best. The "slump" is not coming: it *is*, and for years it has been.

It is far from pleasant to make an argument from evidences of decadence in modern Christianity so painful and shameful as these. But what is "the week of prayer" about? The more religion we get of the present type, the worse it seems we must be. We need a new religion, in theory and practice. The Spirit of God proclaims this in the manifest withholding of his power from the January prayers of the Church, year after year, until we shall pray in penitence, not for a revival but for a revolution of this.

Until that preposterous word "give," shall be expunged from the relation of the Christian to Christ, and the man who fancies that he has anything to *give* to the Lord who bought him, shall be made to understand that he is *ipso facto* out of Christ, we have no covenanted mercies, at least, to expect from the Redeemer of ourselves and of all things that he had given. This is only one form of paraphrase for the words of our Lord (Luke XIV:33): "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." This is the new religion, and there is its revelation. Who accepts it?

THE GREAT REFUSAL.

One whose moral beauty in ingenuous youth drew out the love of Jesus at sight, with the grand prescription for eternal life which he asked—and yet refused—how sad the story, and the sequel as imaged by Dante in the 'Inferno,' to that Great Refusal!

"One thing thou lackest: Go, sell whatsoever thou hast and give to the poor (and thou shalt have treasure in heaven) and come, follow me." Mark x:21.

How plainly the Lord is now revealing to the Church by its missionary opportunities and no less conspicuous dereliction, that "One thing thou lackest," with all thy morality and truth. And how particularly he points out *what* is lacking, by The Great Refusal repeated and emphasized in a regular annual decline from that small measure of devotion which formerly ran before, but now falls far behind, the demands of missionary opportunity abroad. We may guess why in Divine wisdom the Spirit is silent to the agonizing annual prayers of the Church for His return in former power, but points with unmoving finger at the manifest lack and The Great Refusal from year to year. If we had gone on progressively in missionary work or even 'play,' we might flatter ourselves, as before, that there was nothing radically wrong. But now we are bidden, with a voice like thunder, to look this thing to the bottom, and face the answer to that tremendous test of conversion, *Give all that thou hast to the poor, and come, follow Me.*

For we too "have great possessions," never so great; and the greater they are the more tenaciously we cleave to them. "How hardly shall they that have riches enter into the kingdom of God!" "With man this is impossible; but with God all things are possible." In the strength of God by faith and supplication let us then refuse The Great Refusal; and let us pray, not a week or a January yearly, but twelve months in the year, for a revival of the old religion that Jesus lived and taught, until it burst upon an astonished world as a new religion through and through the Church.

A RADICAL REVOLUTION NECESSARY.

It is manifest from the mere statement of the critical points in the present condition of the churches, that a "revival," in any ordinary sense of that word, will not meet the present case.

A revival, in the ordinary sense, is a quickening that brings to the churches only a return of a past spiritual condition that is recognized as having been better than the present: only a restoration of what has been lost. Revival of past conditions—even the best—is not enough. The call is imperative to go forward and make the present crisis a transition to a future inconceivably better than the past has been. Christ has made plain what the advance is that is demanded. Any measures that are to be adequate for meeting the present crisis should seek to *transform the Christian life in its spirit, motive, and aim.*

Without this transformation of life, in its spirit, motive, and aim, this entering into sympathy with the Savior in His agony for a lost world and co-operation with him to the extreme of agony, if need be, there can be no adequate provision for meeting the present crisis. Does such transformation of a cold, heartless, lifeless mass seem impossible? It is, save by the power of the Spirit of God. To that Spirit Christians need to resort, with strong cries and an agony that shall "fill up that which is behind of the sufferings of Christ," for that omnipotent aid without which the lost world must perish, and the glorious opportunity of the churches prove but the way of judgment.—*Rev. D. S. Gregory, D. D., Editor Homiletic Review.*

TO REPRESENT CHRIST TO MEN.

Is there one of us that does not fall upon his face in shame as he thinks what a caricature of Christ his life has presented to the world? If he thinks how little the image of Christ has been seen in his character and history, and how little the burning love and zeal of Jesus Christ, for the will of His Father, and for the extension of the Kingdom of God, has characterized his service? It is this, I am persuaded, the world is waiting for. They are tired of our sermons and discourses; perhaps we have been tired of them ourselves. They want to see men and women who really carry the image of Christ in their faces, and in their hearts and lives; filled with His Spirit, reproducing to a dying world something of His example; and convincing men that Jesus Christ is not dead, yonder beneath the Syrian hills, but that he lives in the hearts and lives of His followers. . . . That falling mantle of the prophet is the mean emblem still of that mighty descending gift of Him who is exalted at God's right hand, but still baptizes with the Holy Ghost and with fire. There is a baptism of fire, a holy flame, which can burn and consume the dross out of us, and can

set our lukewarm hearts glowing with love and zeal. It is this that the Church of Christ is needing today.—*Rev. E. W. Moore at Keswick.*

He demands All.

He said, "If any man will come after me,"—"Well, we will all come after Thee"—Sh! "let him take up his cross," let him deny himself, let him kill his will, let him have no will, let his will be abolished. "I do deny myself." You don't; you don't! "Well, we had a week of self-denial." No man can have a week of self-denial—not 'a week:' the Lord will not have such tricks played except in a very partial and toy and baby sense. "If any man will come after Me, let him deny himself, blot himself out, and in one sovereign act of obliteration let him identify himself with My will and purpose and holy sovereignty."

"Well, we all, of course, take it for granted." No, I will not have it; we take too much for granted. You hold your tongues, and say, "Of course people will take it for granted." No, no, a thousand, ten thousand noes, until the thunder reverberates through the whole heavens and all the earth! "Let the redeemed of the Lord *say* so." Hands up! We are dying for want of testimony; we want witnesses.—*Joseph Parker.*

HOW FAR A LITTLE "ALL" GOES!

Margaretta Moses was a beautiful girl until the smallpox left its marks on her face. She never married, and had a hard battle to make a living, especially when she became so crippled that she could not lift her right hand to her head. Left an orphan, she removed to Roodhouse, Illinois, and bought a small house. In one poorly furnished room of this she lived, while the rest she rented. She supported herself by baking bread and selling it among the villagers. For years the little woman, in her hood and calico dress, with her basket over her arm, was a familiar figure on the streets. One day the hooded figure entered the building of the Railroad Young Men's Christian Association at Roodhouse. The secretary was out, but she left a few dollars with the message that she had heard new hymn-books were needed by the young men. . . . One day the mail brought to the International Committee of the Association a draft for twenty-five dollars, with a request from Margaretta Moses that the gift be used in the mission work for young men. Her name had never been heard at the office, and it was supposed she was a woman of means. So the next year a letter was sent her, asking a renewal of the offering. She replied that, as the former gift represented the savings of years, it would be impossible to duplicate it. However, she enclosed ten dollars. This was her all. When Mr. Wishard learned this, he wrote at once, asking

leave to return the gift. But the earnest woman urged him to use it in the work she loved.

This message reached Mr. Wishard in London as he was about to call on a wealthy woman whom he hoped to interest in the Association's work in China. In the course of his talk with her he told of the gift of the crippled bread-baker of Roodhouse. The eyes of his hostess kindled.

"What do you need for your next worker?" she asked.

"Twelve hundred dollars a year," Mr. Wishard replied.

"If Margaretta Moses, who lives by baking bread, can do what you have told me, surely I can give twelve hundred dollars," was the instant decision.

For some years this was her annual subscription, until finally she could not be content with so small a gift. She learned that a building was needed by an Association in China, and subscribed fifteen thousand dollars for its erection.—*From Rev. John T. Faris, in Sunday-School Times.*

A WELCOME BACK TO BETHEL.

Let us remember from this story of Jacob's experience, with gladness, that our Master does nothing to frown upon returns to Bethel. It was at His invitation that the broken and inconsistent man went back there, and we may be sure that the God of Bethel did not say to him, "So you are here again, but you should never have been away." He was welcomed; and, as he looked around upon the familiar place, he realized that he had changed, but the God of Bethel was the same. There he was at the same place, to demonstrate that God was ready to be the same to him once more.

So let us go back: let us go in tenderest penitence, but not discouraged. Never does God discourage anything but the heart while it remains unwilling to return to Him. Let it return and over Bethel the glory shall still be shining, the glory and the presence of God will be found to have grown no older with time. He will restore to us—wonderful word, something better than blot out—the years which the locust of self had eaten. But let us do it to purpose. Let us build an altar there.—*Bishop Moule, at Keswick.*

JUST WHAT'S THE MATTER.

"At the Sunday-school I don't learn that the children are working actively. They only have half an hour a week, and no other subject could be dealt with in that way by any pupil. So I distrust the method of the Sunday-school and the attitude of the pupil. He is not called upon to produce anything."—*President Eliot of Harvard.*

A MEMORABLE CHANGE IN SOUTH CHINA.

Some fifty years ago a people known as the "Stranger people," in distinction from the natives, were driven by the latter to the coast and were unable to flee any farther. Here they established themselves, and no Protestant work was done among them, though the Catholics occupied one or two stations. I visited several places and distributed books, until, last year, after the completion of our new Nam T'sun chapel, several of these people were baptized. Since then the work has spread to other parts until there has been a general turning to the Lord.

Before visiting the station of Nam T'sun I had received word from one of our best helpers that a large number wished to be baptized, but I was hardly prepared for the sight that met my eyes when, after a great deal of teaching and careful investigation, one hundred and one souls were declared to be ready for baptism, ninety-five of whom came from this "Stranger" people. The converts received represent four distinct regions, at each of which we shall have a chapel. The new converts have promised to furnish a chapel in each place, and we hope to have four distinct stations where we now have only one.

Who would have thought of this two years ago, when $500 was offered for my head, and our Nam T'sun chapel lay in ashes, and I was warned not to attempt to make my autumnal visit into the country?—*Rev. C. R. Hagar, M.D., Hong Kong.*

A LARGE NUMBER OF APPEALS

are coming from various sections of the world where the missionaries are breaking down because of overwork, or are powerless to extend their work in response to appeals from the natives surrounding the places where work is now conducted. Fairbank writes from Vadala, India: "The magnitude of the present work in this district almost overcomes me. In this past two years it has more than doubled its former proportions. The preachers and pastors employed by us work among more than one thousand adherents who have not yet been baptized and who need careful instruction."

The apathy of the Church in presence of such a mission field is sinful and alarming. If she neglects so marvelous an opportunity it can only result in judgment from God. So unmistakable a call has not been presented to the American churches in a hundred years. Yet in face of this open door the churches of our land are absolutely indifferent. Is this apathy itself an incipient judgment for past generations of neglect?

A BABY EVANGELIST.

Angelita Rodriguez, scarce 10 years old, in Jaruco, often leads

in the singing in the meetings, and requests a worker before a meeting to join her in prayer for it in one of their rooms, and at other times goes to some home with a religious book and spreads the good news among the assembled children.—*Christian Herald.*

THE ISLES SHALL WAIT FOR HIS LAW.

Cuba exemplifies these words. Mrs. Lutzardia Dominguez, a Cuban woman, had waited over seventy-five years, seeking salvation; often kneeling for hours on the stone floor of the churches before images of the saints, seeking peace and finding none; until an "El Fan Cristiano" worker was led into her town by the Holy Spirit, and she almost immediately accepted the Lord Jesus, and went to preaching Him.

Mr. R. A. Hume, of Ahmednagar, says: that on Sunday, October 5th, fifty-one girls and thirteen boys entered into covenant with the church on profession of faith. Most of these were famine children.

The total number received for the half year is two hundred and six, nearly a hundred more presented themselves for baptism but were advised to wait. I have now some twenty-five places on my list which are visited and where Christian work is done, and where our rented shops or buildings number twenty-two.

For the half year (for eight months of the year's work) I have expended $2,536.23 and received only $771.35 from the Board.

IN "CHRISTIAN" AMERICA.

Mr. M. E. Voss, missionary of the Presbyterian Sabbath-School Board, writes that he found "A territory eight miles by twelve fairly peopled, but with no means of grace, and the children and young people going to ruin. Here I was able to organize two Sabbath-schools. There are many such districts. Sometimes opposition is made to the organization of a school. In one instance a 'Christian Scientist' vigorously argued against the movement, but I was able to carry the audience, and the school was organized."

CALLED HOME.

A Korean convert in Kamchun, named Chay, who had suffered no little persecution and many trials, told a Presbyterian Missionary a touching story of his little son's last hours. He was sitting alone with the boy, as he lay sick, when the boy called "Mamma."

"Mamma is not here; what do you want, my child?"

"Let's go home," responded the six-year-old son.

"Why, you are at home; what do you mean?"

"I know I am at home here, but I mean 'Let's go to the home in heaven.'"

The father could not answer a word. Again the child said. "Let's go home to Jesus," and with the words on his lips he went home.

"And Eli knew that the LORD had called the child."

Critical Study of the Bible.

HISTORICAL OUTLINES.

SEMI-MILLENNIUM OF THE KINGS, AND THIRD QUARTER OF THE BI-MILLENNIUM OF THE ABRAHAMIC DISPENSATION.

CHRONOLOGICAL RECAPITULATION.

The broad chronology of Sacred History as a whole, outlined in the primary general division of our survey, (first volume of "SALVATION") falls, with a remarkable distinctness which we are constrained to accept as supernatural, into two pre-Christian bi-millenniums, viz: 2000 years from Adam to Abraham or the call of the sacred race; and 2000 years from Abraham to Christ. This more than fortuitous or natural phenomenon of times is confirmed as such by its still more striking separation through significant transitions into four millenniums, and these millenniums again into eight semi-millenniums: into which the septimal grouping of the Jewish years was definitely modulated by fifties. Although the precision of these divisions is clouded for us by imperfections of chronological or astronomical detail, and by our inability to place the exact points of transition known to God; yet the massive rough-hewn sections are well enough defined to convince us that there is a marvellous scale of arithmetical measures in Divine history, such as we discover in all the works of the Creator that we are able more closely to analyse. Accordingly, we are enabled to distinguish and define four millenniums in the period prior to the Christian era, as follows: (1) from Adam probably to Enoch; (2) from the latter to Abraham; (3) from Abraham to the Kings; (4) from David or Solomon, or the true spiritual inception of the Temple, wherever the secret division may have fallen, to the birth or else the official manifestation of the Christ. These four millenniums

divide themselves before our eyes (but the first, obscurely) into eight semi-millenniums or periods of 500 years: *First,* a semi-millennium marked by "calling by [or upon] the name JAHVEH or *Coming One* of promise, Gen. IV:26, prior to the apostasy of "the sons of God" through intermingling in marriage with the race of Cain and the consequent protest of Enoch marking the *Second* epoch; who was translated from the violence and peril he provoked ("he was not, for God took him:" Gen. V:24); a *Third* semi-millennium from the obscure date of the foregoing to the preaching of Noah and announcement of the Deluge; thence the *Fourth,* more definitely recorded, to the call of Abram; the *Fifth,* from Abraham to the Exodus, whatever was its more essential date; the *Sixth,* the period of theocracy and "judges;" *Seventh,* the semi-millennium of the Kings; *Eighth,* that of the Captivity and Restoration and to the time of Christ.

The present dividing point to which we have arrived in our Outline, hovers over the inauguration of the royal Messianic line of the Kingdom of God, somewhere between the "call" of David and the culmination of the kingly-sacerdotal institution at the Temple of Solomon.

More learned and critical research may determine with more or less closer approach to accuracy the dividing points of these momentous epochs; but their equally measured periods are as clear as anything else in the records of Divine revelation.

The third bi-millennium (that of Christ by the Holy Spirit) in the closing centuries of which we are now living, is as yet an inferential theory, or conjecture, and its component sections are still more obscure and uncertain for us, yet may hereafter be discovered. The fond anticipation of a seventh-day or sabbatic millennium to follow the present bi-millennium of Church conflict with the powers of the world (intruded even within the Church) is another conjecture which has much confirmation of its chronological boundaries from prophecy, though we cannot yet include it within "Historical Outlines."

SOLOMON, THE TEMPLE, AND THE "FIFTH MONARCHY" TYPIFIED.

Instead of dwelling here on the grand achievements of Solomon's reign and the magnificent detail of the Temple, we will regard the central glory of the Hebrew kingdom and religious dispensation

under Solomon, in its typical significance only. This significance is twofold, in striking analogy with the career of David as we have interpreted it; a prefiguration of the Kingdom of God, under a typical head; foreshadowing in one or another aspect, the promised King and Kingdom; yet itself collapsing in so miserable a moral and political failure at last, as to inscribe on history with a pen of iron the utter impotence of man at his best estate to cope with the Prince of this world; thus concentrating and magnifying the glory of God in His Only-begotten Son as the only Savior. For, to redeem and reign, with no invasion of the creature's will and yet no thanks to it, seems to be the essential problem of God's sovereign relation to a free and moral universe, so far as we are able in the light of Revelation to attain to a conception of it. But this has been the subject of fuller discussion in the first volume of this series.

As in David, so in Solomon, the contrast between the man and the typical function seems almost too preposterous for contemplation. Considering first the prodigies of Divine favor, exaltation, illumination, and promise, with which Solomon was installed, and crowned with the glory of giving to the God of Israel the most magnificent temple and service ever known among men, and that with signal Divine acceptance and blessing; we have to turn at once with him to an after career of sensual indulgence, pride, vanity, apostasy, moral weakness, idolatry, and a final blighting curse from God on all the matchless promise of his kingdom! But if men revolt at the inconsistency of the whole, it is because they do not know themselves as they ought, but with a false self-complacency rank their own transgressions of the divine standard of Jesus Christ as but peccadilloes relative to the misdeeds and failures of men so much more tempted and so much less aided. From this cause, a faithful reproduction of the judicial records of Scripture against David and Solomon will look cruelly censorious to many of us. We flatter each other and ourselves with a claim to the moral virtues with which our Gospel environment has disguised the ugliness of the same old nature; and yet feel a secret fear that a just judgment of early sinners might recoil on ourselves more heavily than we would like. The signal failures of these great official types of the Christ were the facts that most

emphatically signified the superhuman as well as human nativity of the Coming Man, and his sole ability to recover man from the hopeless captivity of Satan which they themselves so awfully exemplified—as we all do, in spite of every help, and fall back as they, for ourselves and our cause, on the only Redeemer of all.

The grand type at this period—rather than the Temple, which belongs to David's initiative, Solomon being mainly his executor—remains the absolutely unique predominance of Solomon over the kingdoms of the world in his time. Respecting all that is temporal, that most wonderful of historic types is exactly described over again in the Apocalypse, where it is said of the New Jerusalem that "the kings of the earth do bring their glory and honor into it" (Rev. xxi:24). No intermediate or previous empire has resembled those of Solomon and his anti-type, the Christ of promise, in thus unifying the world by purely moral and pacific influence.

The literary remains of Solomon—so little saved from the vast intellectual records, poetical, scientific, and philosophical, of that almost superhuman mind, as they are summarized in 1 Kings iv:33—reach historical importance in his collection of current proverbs or maxims and sayings of the wise, as revealing a state of moral development in the Hebrew people at that early date that few seem to have appreciated. See Ecclesiastes xii:9; "he sought out and set in order many proverbs." Nevertheless, that incomparable Book of Wisdom, called the Proverbs of Solomon, may well be classed among inspired writings, by its internal evidence as well as the inspiration expressly bestowed on its Editor (and largely doubtless its author), 1 Kings iii:12.

With the summary we have made, and the history probably well known to every reader of "Salvation," there remains no need to follow at present the course of a life that closed in darkness so far as known, and rests for the remainder with God. Neither does the romantic interest of the further details fall within these Outlines.

"HIGHER CRITICISM" AND THE ONE, TWO, AND THREE, BLIND MEN OF JERICHO.

Higher Criticism is a process of judging books by internal self-evidences and external conditions. For example, the miracles of

Jesus on the blind at Jericho, as related by three different evangelists, Matthew, Mark, and Luke (xx, x, and xviii, respectively) are compared by some of the keenest critics, to see whether the evangelists are, or are not, so far in agreement that their statements may possibly be inerrant. Matthew and Mark agree that Jesus healed a blind man as he went out of Jericho, while Matthew allows that he healed two; and there is no contradiction, but a very natural difference, for the particular one whom Mark names (Bartimæus) probably became well-known among the enthusiastic witnesses that followed Jesus, such as the Mary whom He relieved of seven devils, and others. But Luke mentions only a blind man whom Jesus healed "as he drew nigh to Jericho." All three include in their narrations certain similar details, as follows: (1) The blind men cried out, "Son of David, have mercy on me"—these being the only words common to the three. (2) The multitude rebuked them, that they should hold their peace, but they cried the more. (3) Jesus stood still and called them, or commanded them to be called. (4) Jesus asked them, what they wanted: (5) They answered, "that our eyes may be opened," and one said, "Lord, that I might receive my sight." (6) To Bartimæus Jesus answered, and also to the one *before* Jericho, Thy faith hath saved thee (same word as translated "made thee whole," and the common answer of Jesus to such requests.) (7) Immediately they [he] received their [or his] sight, and followed Him.

In all these co-incidences is there one, or one word, that would not naturally and almost inevitably have occurred in the contact of Jesus with two, or three, or any other number of blind men, near either the north or the south gate of Jericho, or anywhere else? also fill up (*plerosate,* variant from *plerosate* the measure of your We would not disparage the common sense of a single reader by advising him how to answer this question; but only remind some that the blind were and are everywhere in the Orient, especially at all city entrances, begging, and that the fame of Jesus as the healer of the blind was on all tongues throughout the land. And what more natural than that Luke, writing later than the others, should add an incident to theirs, as he did on several occasions?

But see how the keenest of the "critics" have approached this occasion for their wisdom, with the assumption that the co-inci-

dences identify the occasions and persons as all one and the same, and consider whether it is worth while to pin any measure of faith on the judgment of the more friendly among them, such as Dean Alford, or professors George P. Fisher and George T. Ladd, of Yale University; to say nothing of the would-be destructives. Alford says that the very efforts to harmonize these statements only tend to destroy the credibility of the Scripture narrative. Fisher thinks the instance proves imperfect harmony among the writers of the Gospels. And Ladd finds it "amusing" to note the efforts to harmonize these accounts. How soon will the efforts of such wise men to force these accounts into contradiction, by a childish assumption, be rewarded with the plausive hilarity which they solicit?

BIBLE REVISIONS REVISED.

Matthew XXIII:28—38.

28. "Full of hypocrisy" etc. A different word from *gemousin* (they are full, laden) in verses 25, 27, is here employed: *mestos,* meaning gorged and sated as to stomach, crammed, stuffed. The intensity of denunciation throughout this passage is most remarkable. It accounts for the deadliest hatred of the talmudical scribes and pharisees to Jesus (which it seems almost designed to provoke to the uttermost) though hardly for their wonderful success in perpetuating it to their successors in after ages. That has another cause.

29. The variations of the versions from each other and the text, indiscriminately, somewhat perplex criticism. Let us simply give a literal substitute for both: For ye build the tombs of the prophets, and decorate the monuments (*mnēmeia*) of the righteous.

30. The Revision unaccountably gives *should* for *would.*

31. Believing this passage to be perverted in both versions to an illogical and unintelligible inference, we can only recast it literally and entire, thus: Even as (*hōste*) ye bear witness to yourselves that ye are sons of them that killed the prophets; so do ye also fill up (*plērosete* variant from *plērosate*) the measure of your fathers.

32. "Offspring of vipers" (R.V.) is more like *gennēmata* than "generation" (A.V.) *Brood* of vipers would unite both the imperfect renderings.

33. How can ye flee from the judgment of the Gehenna? The point is precisely that of a fiery purgation from the earth, according to both prophecy and history in their case; but it is obscured in the versions by seeming to refer to personal retribution in eternity. Again the versions can be corrected only by retranslation, as above.

34. "Some of them ye shall kill" etc. In both versions occurs their customary misuse of the imperative future (*shall*), for the simple predictive which should always be indicated, in the second and third persons, by *will*: some of them ye will kill, etc.

35. "Between the sanctuary (*naos*) and the altar" (R.V.) is a valuable emendation.

36. Shall come upon this *genea,* breed or kind: not the then present generation as such, although it was involved at large in the destruction that came.

37, 38. No criticism; unless the *epi* in *episunagagein* ought to enter into the translation and introduce the idea of gathering the children *unto thee,* which is so much the burden of prophecy and promise. In that case, the figure of the mother hen would indicate Jerusalem herself, for the concourse and covert of her children, to which God would have gathered them—and will gather them. Or, in accordance with the usual and cherished idea, we might equally well construe it as *unto me;* suggesting the well known call of the mother, and the motherliness of God.

The Residue of Prophecy.

THE VISION OF THE BRIDE OF THE LAMB, THE HOLY JERUSALEM.

REVELATION XXI:9-27, AND XXII.

And there came one of the seven angels having the seven bowls laden with the seven last plagues, and he spake with me saying, Come hither: I will show thee the Bride, the wife of the Lamb.

> As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee (Is. LXII). For thy Maker is thy husband (Is. 54). He will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing (Zp. III). Hearken, O daughter, consider, and incline thy ear; forget also thy own people and

thy father's house: so shall the King greatly desire thy beauty (Ps. XLV).

And he carried me in spirit away up on a great and high mountain, and showed me the city, the holy Jerusalem, coming down out of heaven from God, having the glory of God, her luminary being like a most precious stone, as it were a crystalline jasper stone; having a wall great and high, having twelve portals,

not gates: verse 25, where the same word is used (*pulōnes*), shows that there are no gates, but portals always open: each (verse 21) framed or cut "out of one pearl."

and at the portals twelve angels; and names graven over them which are the names of the twelve tribes of the sons of Israel:

And they wrought onyx stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel: and he put them on the shoulders of the ephod, stones for a memorial to the children of Israel, as Jahveh commanded Moses. . . . And he made the breastplate . . . and they set in it four rows of stones . . . and the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with its name, according to the twelve tribes (Ex. XXXIX).

three portals on the east, three portals on the north, three portals on the south, and three portals on the west:

And the gates of the city shall be called after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi; at the east side three gates; one gate of Joseph, one gate of Benjamin, one gate of Dan; and at the south side three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulon; at the west side three gates; one gate of Gad, one gate of Asher, one gate of Naphtali (El. XLVIII).

and the wall of the city having twelve foundation stones,

[immense jewel stones (verse 19) of twelve most precious kinds, corresponding to the "stones of fire" set in the breastplate of the highpriest as described in Ex. XXXIX; three on each side of the city, supporting the solid pearl frames of the three portals on each side, and inscribed with the names of the Twelve Apostles as the princes (Mt. XIX) of the twelve tribes of Israel whose names are inscribed above the portals: impressively symbolical of the inspirational authority delegated by the Lord to the Twelve whom he had chosen to teach and to rule in his kingdom.]

and upon them twelve names of the Twelve Apostles of the Lamb.

Being built upon the foundation of the apostles and prophets; Christ Jesus himself being the chief corner stone, in whom every structure fittingly conjoined groweth even unto a holy sanctuary in the Lord, in which ye also are co-builded unto a habitation of God in spirit (Ep.II). For he looked for the city having the foundation-stones, of which the architect and builder is God. (He. XI).

And he that spake with me had a golden measure reed, that he might measure the city and the entrances thereof and the wall thereof.

In the visions of God brought he me unto the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. And he brought me thither; and behold a

man whose appearance was as the appearance of brass, with a line of flax in his hand and a measuring reed, and he stood in the gate (El. XL). I lifted up my eyes again, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, to measure Jerusalem, to see what is the breadth thereof and what is the length thereof (Zc. II).

And the city lieth foursquare, and the length of it as much as the breadth: and he measured the city with the reed unto twelve thousand furlongs: the length and the breadth and the height of it are equal. And he measured the wall thereof, of a hundred and forty-four cubits, measure of man, that is, of angel;

Walk about Zion, and go round about her: tell the towers thereof, mark ye well her bulwarks; consider her palaces (Ps. 48).

and the material of the wall thereof was jasper. And the city was pure gold like clear glass: the foundation stones of the wall of the city having been ranged in every precious stone;

[*foundation stones*: not *themelia,* foundations; but *themelioi* (adj.) constituent of foundations, *i. e.,* foundation stones: the same in quotation *supra* from Heb. XI, and in verse 14 above.]

the first foundation stone a jasper, the second a sapphire, the third a chalcedony, the fourth an emerald, the fifth a sardonyx, the sixth a sardius, the seventh a chrysolite, the eighth a beryl, the ninth a topaz, the tenth a chrysoprasus, the eleventh a jacinth, the twelfth an amethyst. And the twelve portals were twelve pearls: throughout, every one of the portals was out of one pearl. And the street of the city was pure gold as it were translucent glass.

Behold I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones (Is. LIV).

And I saw no sanctuary therein; for the Lord, the God, the Almighty, is the sanctuary thereof, even the Lamb. And the city hath no need of the sun nor of the moon to shine in it, for the glory of God doth light it, and the lamp thereof is the Lamb;

Then shall the moon be astonished and the sun ashamed, when Jahveh of the hosts shall reign on Mount Zion and in Jerusalem and before his ancients gloriously (Is. XXIV). The sun shall be no more thy light by day, neither for brightness shall the moon give light to thee; but Jahveh shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jahveh shall be thy everlasting light (Is. LX). For Jahveh is a sun and shield: Jahveh will give grace and glory (Ps. LXXXIV). For with thee is the fountain of life: in thy light we shall see light (Ps. XXXVI.) In him was life, and the life was the light of men (Jn. I). God is light, and in him is no darkness at all (1 Jn. I).

and the nations shall walk by the light thereof; and the kings of the earth do bring their glory into it.

Sing and rejoice, O daughter of Zion! for lo I come, and I will dwell in the midst of thee, saith Jahveh; and many nations shall be joined to Jahveh in that day and shall be my peoples and I

will dwell in the midst of them (Zc. II). For then will I turn to the nations a pure [single] language, that they may all call upon the name of Jahveh with one consent (Zp. III).

And the portals thereof shall not be closed at all by day, for night shall not be there; and they shall bring the glory and the honor of the nations into it.

Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles and that their kings may be brought (Is. LX)

And everything unclean and that maketh abomination and a lie shall in no wise enter into it, but only they who are written in the Book of The Life of the Lamb.

O Judah, keep thy solemn feasts, perform thy vows! for the wicked shall no more pass through thee: he is utterly cut off (Na. I). Put on thy beautiful garments, O Jerusalem, the holy city! for henceforth there shall no more come into thee the uncircumcised and the unclean (Is. LII). Without are the dogs and the sorcerers and the fornicators and the murderers and the idolaters, and every one that loveth and maketh a lie (XXII:15). For the terrible one is brought to nought and the scorner is consumed, and all that watch for iniquity are cut off (Is. XXIX). Thy people shall be all righteous. . . . He that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem, when Jahveh shall have washed away the filth of the daughters of Zion by the Spirit of judgment and the Spirit of burning (Is. IV:3).

And he showed me a river of water of Life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof.

And behold, waters issued out from under the threshold of the house of God eastward (for the forefront of the house was toward the east) and the waters came down from under the right side of the house, at the south of the altar. . . . And when the man that had the line in his hand went forth eastward, he measured a thousand cubits and he brought me through the waters, the waters [being] to the ancles. Again he measured a thousand and brought me through the waters, the waters [being] to the knees. Again he measured a thousand and brought me through the waters to the loins. Again he measured a thousand, and lo a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over (E'l. 47).

And on this side of the river and on that was a Tree of Life, bearing twelve fruits, yielding its fruit according to each month, and the leaves of the tree [were] for healing of the nations.

Then he brought me and caused me to return to the brink of the river. Now, when I had returned, behold at the bank of the river very many trees on one side and the other. Then said he unto me: These waters issue out toward the east country and go down into the desert and go into the [Dead] Sea: brought forth into the sea, the waters thereof shall be healed. . . . and everything shall live whither the river cometh. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade neither shall the fruit

> thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat and the leaves thereof for medicine (E'l. 47). To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God (Rv. II). The Tree of Life also in the midst of the garden (Ge. II). And now lest he put forth his hand and take also of the Tree of Life and eat and live forever, therefore Jahveh God . . . drove out the man; and he placed at the east of the Garden of Eden cherubim, and a flaming sword which turned every way to keep the way of the Tree of Life (Ge. III).

And every curse shall be no more. [Cursed is the ground for thy sake Ge. III]. And the throne of God and of the Lamb shall be in it, and his servants shall serve him and shall see his face: [Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory Jn. XVII] and his name shall be upon their foreheads. [Having his Father's name written on their foreheads Rv. XIV. I will write upon him the name of my God . . and my own new name Rv. III]. And night shall not be there, and they have no need of light of lamp and light of sun, for the Lord God shall shine upon them. And they shall reign unto the æons of the æons.

> Blessed be Jahveh, who hath given rest unto his people. . . . according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of his servant (I K. VIII).

And he said unto me: These words are faithful and true, and the Lord God of the spirits of the prophets sent his angel to show unto his servants the things that must shortly come to pass: and lo I come quickly.

> The Revelation of Jesus Christ which God gave him to show unto his servants, even the things that must shortly come to pass: and he sent and signified them [indicated them in signs or symbols] by his angel unto his servant John. Rv. I.

Blessed is he that keepeth the words of the prophecy of this book.

> Blessed is he that readeth and they that hear the words of the prophecy, and that keep the things that are written therein; for the time is at hand. Rv. I.

And I John [am] the [one] hearing and seeing these things. [Who bare record of the word of God and of the testimony of Jesus Christ, even of all the things that he saw Rv. I.] And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. And he saith to me, See [thou do it] not: I am thy fellow servant, and [one] of thy brethren the prophets, and of them that keep the words of this book: worship God.

> [*I am thy fellow servant, and of thy brethren the prophets*: one of the most striking of several plain indications in scripture that the departed saints are with the Lord and engaged in active service, like the angels, "ministering spirits sent forth to minister to them who shall be heirs of salvation."]

And he saith to me, Seal not the words of the prophecy of this book, for the time is near. Let the unrighteous do evil still, and let the filthy be still defiled; and let the righteous still work righteousness, and let the holy still be sanctified: behold, I come quickly, and my reward is with me to render to each one as his work is.

[It is more than doubtful if these words contain a curse of reprobation: rather they should be understood in the sense of supposition and warning, evident in the more literal translation here given; as if to say, Let them go on as they will, but I come quickly to render to each of them according to his work.]

For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works (Mt. XVI). Behold, the Lord God will come with strong hand and his arm shall rule for him: behold, his reward is with him and his work before him (Is. XL). I Jahveh search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings (Je. 17). Though Noah, Daniel and Job were in it, as I live saith the Lord God, they shall deliver neither son nor daughter: they shall but deliver their own souls by their righteousness (Ez. 14). For the work of a man shall he render to him, and cause every man to find according to his ways (Jb. XXXIV). Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption, and he that soweth to the Spirit shall of the Spirit reap life everlasting (Ga. VI).

I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, so that their right shall be upon the Tree of The Life and through the portals they may enter into the city. Without are the dogs and the sorcerers and the fornicators and the murderers and the idolaters, and every one loving and making falsehood.

I Jesus sent my angel to testify these things unto you for the churches ["you," the angels of the seven churches, addressed from the first]. I am the Root and the Offspring of David; the bright, the Morning Star.

The Root of David hath prevailed to open the Book (Rv. V). There shall be a Root of Jesse which shall stand for an ensign of the peoples; to it shall the Gentiles seek, and his rest shall be glorious. . . . And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots (Is. XI). I will raise unto David a righteous Branch (Je. XXIII).—Till the day dawn and the Day Star arise (2 Pe. I). I will give him the Morning Star (Rv. II).

And the Spirit and the Bride say Come! and let him that heareth say Come! And let the thirsting come, he that will, let him take Water of Life freely.

I testify to every one that heareth the words of the prophecy of this book: If any one shall add to them, God will add to him the plagues that are written in this book, and if any one shall take away from the words of the book of this prophecy, God will take away his part from the Tree of The Life and out of the Holy

City, [even] of the things that are written in this book.

I know that whatsoever God doeth shall be forever: nothing can be put to it nor anything taken from it (Ec. III). Add thou not to his words, lest he reprove thee, and thou be found a liar [false teacher] (Pr. xxx).

He that testifieth these things saith, yea, I come quickly.

For yet a little while, and he that shall come will come and will not tarry. (He. 10.)

Amen! Come, Lord Jesus!

The grace of the Lord Jesus be with the saints!

THE NIGHT EXPRESS.

BY BLISS CARMAN (AUTHOR OF CORONATION ODE).

Out through the hills of midnight,
Hurtling and thundering on,
The Night Express from the outer world
Speeds for the opening dawn.

Out of the past and gloom-wrack,
Out of the dim and yore,
Freighted as train or caravan
Was never freighted before;

Down to the morrow country,
Into the unknown land!
And the Driver grips the throttle-bar;
Our lives are in His hand.

His wreckers, grinning and lean,
Are lurking at every curve;
And the Driver plays with the throttle-bar;
He has the iron nerve.

We pant up the climbing grade,
And coast on the tangent mile,
While the Driver toys with the throttle-bar,
And gathers the track in His smile.

The dreamer weary of dreams,
The lover by love released,
Stricken and whole, and eager and sad,
Beauty and waif and priest,.

All these adventure forth,
Strangers tho' side by side,
With the tramp of time in the roaring wheels,
And haste in their shadowy stride.

The star that races the hills
Shows yet that the night is deep;
But the Driver humors the throttle-bar,
So you and I may sleep.

For He of the sleepless hand
Will drive till the night is done—
Will watch till the morning springs from the sea,
And the rails grow gold in the sun;

Then He will slow to a stop
The tread of the driving-rod,
As the Night Express rolls into the Dawn;
For the Driver's name is God.

—*Boston Pilot.*

"Salvation."

Evangelization of The Jews

PROSPECTS OF JEWISH EVANGELIZATION FOR 1903.

JOHN HALL MEMORIAL MISSION.

424 GRAND STREET, NEW YORK.

An unreserved retrospect, in very few words, is now required to throw light on the present and future of this work.

"It is the Lord's doing, and it is marvellous in our eyes." Early in 1897, or nearly seven years ago, the Mission to the Jews in Grand street had been thrown out into that street from inability to pay rent consequent on the hostilities of a well known combination of Jewish and Christian adversaries; its furniture sold or stored away; and the premises let to a firm of Jewish merchants who did business in the vacated Gospel Hall for some months. But the Lord still saw fit to "have need of it," and not only sent one of His disciples to redeem it, but also sent timely providences to peaceably dispossess the Jewish traders and re-open the place to the overflowing Jewish congregations that poured through it and continue to pour through as opportunity is afforded for hearing the Gospel of Jesus Christ.

Again it is the Lord's doing, and more marvellous than ever, that the creature temporalities of the work have been made up, to this time, in spite of powerful and unremittent hostilities assisted by all but universal neglect. Many times more money has been spent in the labors of Christian millionaires and lawyers civil and ecclesiastical, to destroy the work of God in this place, than all that has been raised to sustain it; and the same hostilities are going on now, so that the builders and defenders of the walls handle the weapon and the trowel together all the time.

In April, 1902, came a second crisis like the first. The Treasurer had nothing, and had exhausted borrowing, to pay the rent and other expenses. Hope and promise deferred soon wore out indulgence, and by June the lights were shut off and notice of dispossession immediate and unrelenting hung over the mission. The last day of grace had almost expired, when again the Lord's hand was stretched out to save the lamb that His Church had surrendered to be torn in pieces. Our monthly reports have given the financial particulars. The emergency arrangement, now ex-

isting, involved the retirement of Mr. Warszawiak from dependence on the mission, while continuing to serve on such support as might come in unsolicited gifts for personal use; while the undersigned assumed provisionally the lease of the premises, with the arrears and expenses, subject to such aid as might be given by others, through the continuing Treasurer, Rev. Dr. James G. Patterson, 140 Nassau street, New York.

Thus the Mission still lives and it is marvellous in our eyes with more marvels than it is proper to tell. It not only lives, but it grows more marvellous than ever, considering its pitiful weakness and insignificance to men, in the supernatural influence that gathers the Jews to it as a centre. I put my name to these statements, under responsibility, because they are all of my direct personal knowledge. With a very little faith I could see my Divine and only Master all this time in person holding up this tabernacle against those who sought to pull it down; and displaying still greater Divine power and purpose in drawing his own countrymen as never before to the Cross on which He was lifted up. But the question racks me: How long will he wait here or elsewhere on a recreant Church, before the day of grace will close on the despised manifestations of His gracious presence in this and other missionary fields of today? Will the churches of America share a like doom with "the seven churches in Asia," dead in dust under the feet of the Moslem?

Here at least, in Grand street, we see His will "signified" by two infallible proofs that cannot lie: (1) that the mission in which he stands centrally revealed must be now organized and sustained by His servants if He has any: (2) that this will have to be done by a few poor and obscure men: for none—not one—of note and influence care or dare to share the present shame of Christ crucified afresh among us here. Yet it is most unfit that the responsibility or the auspices of such a work continue to be held in a single mortal hand. It must be organized on a public and permanent basis, where "sanctified common sense" can see a sound foundation on which to lay with confidence and combine with success whatever an awakened conscience may demand to be given back to God and His covenant people for all that we have received from Him and them through long toils and sufferings past.

"Salvation."

Seeing nothing else to be done, and no one else to do it, I have taken on me to draft a tentative address as follows, and to submit it for any who may be inclined to give their names and service to the organization required, whether as joint incorporators or local auxiliaries. Correspondence is earnestly solicited, for there is no time to lose. WM. COWPER CONANT.

466 West 151st Street, New York.

TO THE CHRISTIAN PUBLIC AND FRIENDS OF ISRAEL.

The decision of Mr. Hermann Warszawiak to withdraw from dependent relations with any missionary organization and devote himself to the evangelization of the Jews in reliance solely on voluntary and unsolicited offerings directed to the sustenance of his personal labors, leaves a place vacant for service in sustaining and directing those subordinate utilities requisite for an efficient presentation of the Gospel to the Jews, and which are beyond the ability or province of the preacher as such.

We therefore seek to organize in a corporate body such as might be called The Anglo-American Board of Missions to the Jews, those whose consciences can be touched by the claims of Christ's own people for a knowledge of Him of whom none are more ignorant and needy than they: to the end that the associated efforts of Christians may now be pushed to the "open door" presented them by the manifest working of the Holy Spirit among the Jews; through a permanent incorporated body responsible as their agent for the gathering, safekeeping, and judicious application, of funds for the maintenance of Christian "synagogues" existing or future, and Christian works connected therewith, for the winning of these people to the mercies of God in Christ.

The "open door" is now manifest in many ways: especially in a general turning of Jewish minds to the hope of their Messiah and promised destiny, to the investigation of the New Testament, to involuntary admiration of Jesus and pride in Him; but more definitely, by an unparallelled concourse of Jews to the humble preaching place No. 424 Grand street, New York, where an eager crowd in excess of the capacity of the hall is weekly or oftener turned away from the sound of the Gospel they wish to hear. This is not a thing of today, but of more than six years continuance since that place was reopened (October, 1897) and has been

kept open, by a few indomitable individuals unsupported and unrepresented hitherto by any responsible organization, but upheld by a singular manifestation which they could understand only as of God and as imperative on the servants of God. No personal partiality or partizanship influenced them, even as none such has influenced that unfailing concourse of Jews, summer and winter, regardless of who was the preacher, although five months passed together without a sermon from one who could draw an audience of Jews anywhere else. We do not worship a place: but this pre-eminence of a single place of all the world, where God has condescended to "set his name" among the Jews, though indeed most mysterious, is yet unmistakable, and never more so than at the present time. Will not His people heed it?

Our first endeavor, then, is to maintain, strengthen and enlarge this place, to the glory of no man but of Christ. But the means to pay the future rent are scarcely in sight, while the small income of one man has been drained to the bottom to make it up with the care of the premises on the most penurious scale lacking every attractive accessory and agency commonly found necessary to secure a congregation—and yet with increase rather than slackening of attendance both on the lay Bible class and the stated preaching (still by Mr. Warszawiak). It may be remembered that this brother continues his ministry to the Jews, but without salary or assistance from any treasury, relying under God on spontaneous contributions for the sustentation of his labors, and expressly repudiating all solicitations, from any source, on behalf of himself, of his family, or of any of his assistants.

Without enlarging on further particulars at present, we beg affectionately to urge our brethren everywhere to associate themselves with us in permanent systematic effort for the awakening of due interest in the evangelization of the Jews, and particularly for the maintenance of Christian work in this greatest aggregation of Jews in the world.

Correspondence is earnestly solicited. Rev. James G. Patterson, D.D., (140 Nassau street, New York), remains the treasurer, to whom all contributions of money may be committed, and who gives his services gratuitously, as do all others, not only to the duties of his office, but also as far as possible to the public pre-

sentation of the facts and arguments of the cause; while much further assistance, in a like disinterested spirit, is needed at large as well as in the local services.

FINANCES OF THE MISSION, 424 GRAND STREET.

At the present date, January 22, 1903, the detailed expenditures for the month of course cannot be given. The receipts for the support of the Hall have not increased one dollar from the total reported in December, making $255.49 for the seven and one-third months under present lessee etc., since the change of management June 10, 1902. To this date, the expenditures of the lessee have increased $163, making $1,522.28; diminished by the above sum received, which leaves a present deficit of $1,266.79.

FOR BUILDING FUND.

To the $28.55 reported in December (and the larger sums promised), C. N. L. has added $5, making $33.55 in the hands of the publisher of SALVATION. The incorporation proposed on other pages of this number will be used to secure the utilization of such sums, as wells as to attain the ultimate object.

SUPPORT OF THE JEWISH EVANGELIST, HERMANN WARSZAWIAK.

We have to add to the previous accounting of Mr. Warszawiak as an independent Evangelist, $500 sent to him directly and unknown to the treasurer.....	$500.00
Reported for last 6 2-3 months of 1902, Dec. SALVATION	614.00
Reported further per Rev. Dr. Patterson, to Jan. 22, 1903	8.00
Total, 7 1-3 months, so far as known.....	$1,122.00

We take this occasion to emphasize again the notice that all contributions for the now independent Jewish Evangelist, HERMANN WARSZAWIAK, should, *by his earnest request* as well as ours, be committed to the hands of Treasurer Patterson, (as also, of course, all those for the Mission proper); in order that the amounts may be kept distinct and published in "SALVATION" month by month, and thus donors may be enabled to apportion their gifts according to their own intelligent judgment.

An explicit treaty, under which that mission was saved in June last, from summary dispossession for arrears of rent, provides, on behalf of Mr. Warszawiak and ourselves (1) that the mission revenue and the personal support of the Evangelist should be permanently severed, relieving the latter from responsibility for the mis-

sion, and the mission from the responsibility for him; and (2) that the amounts contributed for those separate purposes, respectively (by whomsoever received) should be separately reported each month, through the common treasurer (Rev. James G. Patterson, D.D., 140 Nassau street, New York), for information and guidance, and incidentally for encouragement and assurance, to donors.

LETTER BY HERMANN WARSZAWIAK.

New York, January, 1903.

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you all, Amen. We have now entered upon another year (the fourteenth since the work was started) of Jewish mission in this city. We have many reasons to give thanks and praise to God for success during the year just closed. He has been first of all, pleased to keep us very busy all the year, and willing to use our humble testimony to the house of Israel. Day in and day out, all through 1902, not for one day has the work ceased because of any reason, and He has been pleased to keep us sufficiently well to be able to conduct almost every meeting of the year (with the exception of one or two), for which praised be His blessed name.

THE ATTENDANCE.

Although not a single printed invitation card or circular has been issued during the entire year, the attendance at all of the meetings was (with few exceptions) to the full capacity of the Mission Hall, and hardly has there been held one meeting on a Friday night when there were not large numbers of Jews turned away for want of room; these Friday evening meetings (being the Jewish Sabbath) are now, and have been especially for the past three months, dangerously overcrowded, every inch of standing room being filled beginning an hour earlier than the time for the service to commence. A dear Christian brother, Mr. Otto K. Osterberg, comes and plays the violin and teaches the people to sing the Gospel Hymns. We feel greatly indebted to this dear brother for this voluntary aid. God bless him.

Of course we have also adopted Friday night for the chief and principal sermon of the week, giving these hungry people a pure evangelical and gospel sermon, and making Christ known to them

out of their own Scriptures, and the New Testament. So attentive are they to the preaching of the word that hardly any leave until the close. When one remembers the natural restlessness of the Jews, and considering that there must be in such an audience many a Jew still bitterly opposed to Christ and Christianity, it is really wonderful to see their close attention and complete quietness during a gospel service lasting nearly three hours. It is to me a proof of the presence of the Holy Spirit, and I can only explain it by the promise of Jesus, "and I, if I be lifted up, I will DRAW all men unto Me," it is the lifting up of the Lord Jesus Christ which holds these restless people spellbound. Many a man has told me, "I would not sit and listen in the synagogue for such a length of time, for anything, but here I feel something holds me, and draws me all the time." Only yesterday an elderly Jew said to me, "I came in here just for a minute, and have remained all through your service, I now would like to have a personal interview with you, as you certainly have interested me in all you have said, and I am desirous of knowing more about your faith." I, of course, told him to call at my house next day between 9 and 12, when I receive all inquirers wishing a private interview, and sure enough he came this morning.

A young man told me the other day the following brief story of his conversion: "I have a cousin who attended your Mission here in Grand street and against whom I was very bitter, just for that reason; when I visited him one day and told him what I thought of him, and cursed and ill treated him so much, until we had a fist fight, and I swore I would kill him before I would see him become a Christian, he calmly said to me, 'Sam, you have never been to hear their preaching in your life. If you will promise me to attend three of their Friday night meetings in the Grand Street Mission, and then remain of the same opinion as now, I will then promise you never once to enter their place again.' I agreed, and went the following Friday night to your meeting; with difficulty I obtained admission and was struck at once by the crowd of gentlemen, and all Jews, that seemed to listen so attentively. I did not hear very much that first Friday night (now more than five months ago), but the following Friday night I took in every word on the subject, 'Which is the true religion,

Judaism or Christianity?' and when the following Friday night I heard your sermon on Jer. 23:1-6, I was more than convinced that my cousin was in the right and I in the wrong, and thank God, today we both believe in the gospel of His Son, our Redeemer Jesus Christ."

MANY ACCEPT CHRIST.

It would be hard to tell exactly how many Jews have accepted Christ here during the past year, because for various reasons we have decided not to perform the holy sacraments of baptism and the Lord's supper, and thus all converts go to some regular Christian church for the sacraments. Again, those that in the course of time become believers, often go to other cities to be baptized and we hear of our brethren who become baptized in one city or another, even as far as California. At no time, however, except when the late Dr. John Hall used himself to baptize such large numbers of Jews at this mission did we hear of so many Jews having accepted the Christian faith and received Christ in open baptism as during the past year of 1902.

A FAITH MISSIONARY.

In this connection I wish to bear witness, that although I am not receiving any stipend or salary whatsoever for the work I am doing, but live by whatever the good Lord is pleased to send to me and my family through His faithful children everywhere, who specify their donations for personal use, I have not been in want. Although I admit that He often tries our faith, He has not allowed us to go hungry or without shelter or without raiment. Praised and blessed be His name.

Wishing all our friends, far and near, a very happy and blessed New Year, and trusting that you will often remember this peculiar work of the Lord in your prayers, believe me,

Faithfully yours, in His precious service,
HERMANN WARSZAWIAK.

16 East Eighth Street, New York.

IN MEMORY OF ROBERT BEGGS.

With deep sadness we record the departure from this life on Jan. 17th, 1903, of ROBERT BEGGS, Esq.,; a devoted servant of Christ in the eldership of the Fifth Avenue Presbyterian Church and in the Board of Directors of "The American Mission to the Jews," and a tried friend of the mission in Grand street.

THE JEWISH DRIFT TOWARD JESUS.

Something of a sensation has been caused by the suggestion of a correspondent of the *Jewish Chronicle,* London, signing herself "Mary Magdalena Moses" that lessons from the New Testament be used to supplement the Jewish worship. She writes:

That a feeling of deep veneration for Jesus, his life and teaching, is indeed assuming an important place in Jewish opinion, it were futile to deny. This is no random statement. I could quote the published writings of many a distinguished Jewish cleric and layman in which the Jewish soul's awakening to the divine beauty of the teaching of Jesus is unmistakably apparent. But for the moment I shall content myself by a chance quotation from "The Bible for Home Reading," the work of the president of the Jewish Religious Union. Speaking of the Old Testament, he says:

"Are we to suppose that there could or can be no religious development, no fresh contribution to religious and ethical teaching, beyond what is contained in these Hebrew Scriptures? . . . Such an idea would be very erroneous."

Then continuing, among the good and true elements of the New Testament, he mentions:

"Important and suggestive modifications of the doctrine of retribution and of the relation of suffering to sin, a fresh and noble restatement of the old prophetic doctrine, 'I desire love and not sacrifice,' a passionate enthusiasm for the moral and religious regeneration of the outcast and the sinner, fine teaching about the nature and power of love, and the duty of forgiveness, fresh contributions to the conception of self-sacrifice, suffering and religious inwardness, suggestive teaching on the subject of the divine in man, a striking presentment of the true and intimate relation of the human child to the Divine Father."

Is it too much to plead that this storehouse of spiritual food now lying neglected and ignored by us be drawn upon to assist the meager fare the Jewish Religious Union provides? Surely it is a little thing I plead for; but so pregnant of religious potentialities that I make so bold, here and now, to invite a conference of soulful men and women to discuss with the ecclesiastical chief of the Union, the Rev. S. Singer, the advisability of the introduction of spiritual "lessons" from the New Testament to supplement the worship as at present conducted at the services. It would be unnecessary for the president of the Union again to prove his sympathy with the great and noble teachings of the New Testament; the quotations I have given above amply demonstrate his attitude on the subject; but a restatement of his views at the suggested conference (at which I propose the Rev. A. A. Green should preside) would be very helpful and encouraging to those of us whose souls are sick unto death for a deeper saintliness.

WHAT IS ORIGINAL AND ESSENTIAL SIN?

> Sin of self-love possesseth all mine eye
> And all my soul, and all my every part;
> And for this Sin there is no remedy,
> It is so grounded inward in my heart.
>
> —*Shakespeare.*

Of no other mere man than Shakespeare can it be so truly said that "he knew what was in man." And, to quote him once more, "to know another man is to know himself;" or, to know himself is to know all men. The knowledge of sin in its essence is revealed in the above lines of the sixty-second sonnet, as it is not in all the metaphysical or physical theories of sin and Adam's fall or ours, that have distracted Christian theology since the time of Paul.

The conception of sin that has dominated theology is that of physical sin, or sin in the sphere of moral actions and sentiments. But we are compelled to look beneath a phenomenon like this for some essential cause identified with the race life and as surely transmitted throughout the race as that life itself. Moral philosophy names this The Will; and while it finds no difficulty in the hereditary transmission of the Will's perverse bent, it fails to find a rationally conceivable origin for that perversity, either in or behind the single test of obedience given in the third chapter of Genesis.

The Bible idea, however, is simple, luminous, and without difficulty for the humblest understanding. Shakespeare's idea, too, corresponds at once with the common consciousness and with the Bible story of the Fall—unless misunderstood by taking "self-love" in the narrow customary sense, of preference for our own good above that of others. That is not the root of it; nor could so shallow a concept have occupied the thought of Shakespeare, unless he were most uncommonly nodding. The third chapter of Genesis clearly develops the root of it and relieves the subject of mystery, if we look beneath the incident to that which it involved: SELF DIRECTION; or the man's own nature enthroned as his lawgiver and guide. Nothing more is needed as cause or explanation for all that we have known of evil, moral or whatever, since man in Adam took that course of secession and independence; renouncing his native subject relation to the Father of spirits and that direct vital communion of God's own life, love and light.

which alone is life, and moral, spiritual or physical good for any creature.

This conception of sin; not as some mysterious *virus* of depravity injected into the previously pure nature of man, undefinable what or whence; but simply as loss and negation of Divine life: life self-severed from its source and ceasing as any cut-off stream would cease; ceasing to bear up the orphan and outcast soul, by a divine indwelling, above the control of appetites and passions; in one all-comprehensive word of God's own—DEATH: this conception covers everything that has followed. "In Adam's fall we sinned all" is not true if it means that we all participated as individuals in committing the original sin. Rather is it that in Adam's falling away from God, the very soul that he was to reproduce in offspring was left an alien from God and from the love, life and light which is in and of God alone. Mankind was created but once, and has multiplied from one and the same soul root ever since; for it is inconceivable for one to beget anything but a substantial reproduction of himself; and howsoever or whensoever that soul wrenched itself off from God, it wrenched itself in all its succeeding individuals off from the life of being, which is wholly in God and from God.

Too many good people fail to rise above sensuous perceptions, and so unconsciously cherish a gross materialism in the common idea that each of us is of a separate soul, as well as a distinct person. To many it has never occurred that all the distinct persons are branches from one universal being or soul as a root. They understand that the apples on a tree are all from one seed, and are alike only because they are from one seed; and that if they and all the apples that should ever grow from them could be regathered into one apple as at first, that one would be the very apple in which all of them are in fact now unified, not by a common resemblance, but by a common origin and therefore a common nature in every respect.

But the Christian consciousness, under the tuition of the Holy Spirit "convincing of sin" and what it is, will grow to the conception of sin expressed by Shakespeare, which every one,the most innocent of us, can recognize within (even to the end of a Christian life on earth) and can recognize as potentially that exceeding evil and bitter thing that God must hate with all the force of His

infinite love. It is not that we "sin"—supposably we might not—that is but a symptom or skin eruption from a radical disorder that theology has failed to define correctly. It is, to repeat, simply SELF in self-direction; Nature out of her place (how monstrously!); or, in the phrase of an Apostle, "lawlessness;" casting off from the Spirit of God, and so missing wisdom as against native ignorance; losing spiritual power to control temptation, appetite and passion, and losing above all, that selfless love which is of God, its only source, and which has become actually inconceivable to every child of Adam until very maturely "taught of God" by the Holy Spirit.

Now, for a fuller illustration of our problem, turn we from its title to another: What is the grand correlative, Redemption? We have inherited by nature a loss, a death from God. We must then inherit from a second divine parentage a re-union with God —from what parent but Himself, who originally breathed the living soul into filial Man? A New Man, a second Adam, begotten by God in man, the son of both, mediates a new and divine generation for every lost soul that will receive Him and in Him "receive power to become a child of God" again, and return to the communion, control and life of the Holy Spirit proceeding from the Father through the Son.

There remained the guilt and death penalty that rests on our primal seceder and all of us who have repeated and wilfully confirmed for ourselves his departing from the living God. The great mystery of the Gospel is the voluntary assumption by one representative Head given and accepted by God for us all, of that tremendous curse under which the Man Jesus sank in the All-sinner's doom, but rose again in the triumphant majesty of the Son of God, bearing up with Him in his resurrection a human race of His own, redeemed in Himself to God.

"OUR WILLS ARE OURS TO MAKE THEM THINE."

It seems that if ever an utterance from an uninspired source was worthy to be bound in with the divine sayings of our Lord himself, it was this noble motto taken from the moral masterpiece of Tennyson. As a "treatise on the Will" in its relation to the Will Supreme (whether found filial or alienated) does it not

out-value the entire library of metaphysical theology? On the creature side, it is a perfect expression of what we have to do, and can do in consent, in coming to God. The power of actual change is another, and resides only in the Spirit of grace, on whom we cast our wills "to make them Thine."

Among particular specifications under the great head—the Will—probably the chief of all would be expressed by using the phrase thus:

Our LOVES *are ours to make them Thine.*

We have certain persons in a sort of possession, by nature. We have them, then, to make them His. How do we have the affections in which we hold them, to make those affections also His? Have we not been in a manner asserting those natural affections and the possession of them, as our separate estate, and failing to put the affections themselves as well as the persons into our living oblation to God?

In other words, we love our children, etc., as our own more than as God's. While recognizing, as we must, that from every point of view they are more His than ours—indeed they are *rather* His than ours—we hold the affection itself separately, by ourselves, little thinking of blending it with the love of God to them, and with His all-proprietary interest in their persons. Although confessing that we ourselves and they are the Lord's and not our own, we exercise our natural affections, as if *they,* at least, were our own. Give their objects up to His service, and to His will—O, yes! But is our love for them an under-current in our love of God, or is it a separate earthly passion? Brothers and sisters love each other for their parents' sake, and for this cause, namely, that "every one that loveth him that begat, loveth him also that is begotten of him." Is this also become a supreme "why" for all our human loves, not indeed obliterating or dulling them in the least, but in transcending them, exalting them into a participation with God Himself in love. As He is ours, and we are one with Him, all that are His and ours are doubly ours; all that are naturally one with us become also spiritually one with us in Him, and that forever.

The thought is hard to frame, and harder to communicate; but meditation and trial of it may make it clearer by degrees.

OUR LOVES ARE OURS TO MAKE THEM THINE.

"QUENCH NOT THE SPIRIT." YET "TRY THE SPIRITS."

The Presence of God is the Presence of the Holy Spirit. Here, at least, we know no other. Of that Presence we have sure evidence whenever we feel an inward prompting to godliness, or warning against spiritual evil. Grateful hourly recognition of such Presence and favor as this, completes for us that "communion of the Holy Ghost" so often invoked in the Apostolic benediction. Whatever may or may not be true of other special intimations supposed to come from the Holy Spirit, these and their source we cannot mistake, and to recognize them and to prize them is a form of the *Practice* of the Presence of God, most important to be inculcated by religious instructors, and also almost entirely unthought of.

When, however, the Apostle John cautioned us not to believe every spirit, but to try the spirits by the Word of God, it is reasonable to suppose that he had in mind not only embodied spirits, but also the inward suggestions which some of the most pious people implicitly accept as Divine, without question. But question is obligatory. For instance, a very pious young man, well known to the writer in earlier days, failed to keep an appointment on a certain occasion, because, as he explained, "the Spirit" told him to remain at home, for he knew not what. It would be safe to guess that a suggestion to violate an obligation or commit in any way a moral wrong, could not come from the Spirit of holiness. And even as to inward suggestions in themselves morally indifferent, would it not be well to suspend judgment and "try the spirit" by palpable considerations of duty and use, if such be present?

A young man who subsequently came into national notoriety by obeying an impulse which he presumed Divine of course, because he had it, had been accustomed to pray in the Fulton street daily meeting with noisy demonstrations of an unusual and distracting character. On being asked if it might not be more useful to others if he could temper his interjected groans and gasps, he replied that he dared not do so, for he would be "quenching the Spirit" and "sinning against the Holy Ghost." This illustrates the morally indifferent impulses which might properly be subjected to trial by considerations of occasion and effect.

It is a delicate question, which might nevertheless be considered, whether the unaccountable impulses which seize upon certain persons with great force, may not, even when religious in character, be

akin to those described by alienists as "imperative impressions," characteristic of insanity. A very delicate balance of imagination, thought and will, tending to false but intense actualization of mental images or impulses, might account for the assurance of Divine inspiration so often felt by persons of excitable temperament and fanatical views, directing them to this or that. This is an additional caution against blindly obeying monitions that transgress the rights or good of others, as in the instances related. How priceless is the written Word as the arbiter of our oft-wandering imaginations! Yet we need the same fear and caution to square the Word with itself, the spiritual with the ethical, as to square our suspected inspirations with the Word. It was a terrible assurance of inspiration and biblical authority in morbidly religious and unbalanced minds, that compelled a man and woman in Massachusetts, some years ago, to sacrifice their son to Jehovah in imitation of Abraham. Hundreds of Christian parents are now immolating their children to a false doctrine of "faith healing," through neglect to compare scripture with scripture and preserve the consistency of the Word with itself. But what can the silly sheep do when the shepherds themselves "cause them to go astray"?

There is much religious literature, on which we would not comment lightly, showing how inward suggestions, of mysterious origin, have directed the way to the most beneficent temporal and even spiritual consequences. It is true that most of the godly are strangers to mechanical direction by the Holy Spirit, so far as they are aware. It need not be denied, however; nor, on the other hand, should it be forgotten that numerous coincidences of a remarkable character may attend the observance of such intimations; especially in the experience of those who habitually watch for them and are by temperament disposed to them, and so in the course of their lives find many "come true"—as all kinds of signs, omens and medicines do.

But let us not try to be wise above that which is written, on either side of a question so unspeakably sacred and occult as the operation of the Holy Spirit. In fact, we do need to "believe in the Holy Ghost" a great deal more rather than less than we do. And where we began in this note, there at least, is a sure and sufficient footing to begin on and go on upon, without danger of presumption in recognizing "the love of the Spirit" in every spring of spiritual good within us, great or small.

HOW I ASCERTAIN THE WILL OF GOD.

1. I seek at the begnning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

5. I ask God in prayer to reveal His will to me aright.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found his method always effective.—*George Muller.*

THE CEASELESS AND MEASURELESS PROCESSIONS OF LOST SOULS.

How can we gain an adequate impression of the numbers of people on the earth now unreached by the message of the gospel? How little conception we have of the population of China, for instance. If its four hundred millions of people should march in single file by a given point at the rate of three miles an hour, it would take over thirty-four years for the procession to pass; and would it come to an end then? No! for by the time it had passed, another generation of people would continue the endless march. Among these millions of souls what are the few hundreds of missionaries now sent to them?—*Missionary Herald.*

"THE GLORY OF ISRAEL"

(meaning Christ) is the happy title of the organ of the Union Mission to Israel in Pittsburgh, Pa. Motto from Luke 11:32—"A Light to lighten the Gentiles, and the Glory of thy people Israel." Fifty cents a year. Rev. Thomas M. Chalmers, editor. Maurice Ruben is Superintendent of the Mission; which has affiliated Unions in twelve cities of Pennsylvania, Ohio and New York.

HISTORICAL OUTLINES.

SEMI-MILLENNIUM OF THE KINGS, AND 3RD QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

REHOBOAM AND JEROBOAM.

THE CLAY AND THE POTTER'S VESSELS.

One after another, the human instruments of Redemption and types of Christ are tried, tested, found wanting, and cast away. Construe it as we may, such is the story of the past throughout, and will it not be of the future until the only victor shall finally bind and destroy the Devil? First it was the trial and fall of the Father of Men; then of the church of Abel and of Seth; then of that of Noah; then of that of Abraham, many times repeated, even in Moses and Aaron, in the theocracy of the "Judges," in the kingdom of Saul, in the kingship of David and Solomon with the most striking of catastrophes in the apostasy and ultimate reprobation of the great majority of the posterity of Israel; in the final fall of Judah also, under the kings, and that of the chastened remnant brought back from Babylon under Daniel and the priests, crowned with their crucifixion of Christ and their obliteration as a people now these two thousand years! All these were prophetic types and forerunners of Christ or his kingdom—every one found flawed and broken as a marred vessel in the hand of the potter.

To these succeeded the Apostolic Church to represent the coming Kingdom; with what issue was seen in the idolatries and tremendous crimes of Rome, and the later corruption of the Churches of Asia, with their subjugation under the heel of the Moslem. Now we are living under still another Reformation, to what end God only knows, but we may well fear, if we consider past and present analogies. True, this is "pessimistic," as all the prophets were in their day; and it is generally cried down as God's warnings always were until the judgment fell. As of old in all cases, there is every grace of respite and encouragement given for repentance, and still it is again in question what shall be the result. But it is a most portentous fact before our eyes, that God is building

again a new Church out of heathen races, that already begins to shame the best in Gospel lands; simultaneous with multiplying signs of our following in the footsteps of a string of predecessors. If the older of us do not live to see those awful signs reversed and falsified, the younger will see the awful precedents repeated, until the failure of the human, from Adam to the last, shall have been sufficiently shown, and Christ shall be ready to take the kingdom in person and make an end of the miserable series. All the while, however, He has saved a hidden seed of Man by God. Happy my soul if hidden also among them until at last He shall gather his jewels and establish the kingdom of His saints!

Jeremiah XVIII. The word which came to Jeremiah from the Lord, saying: Arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold, he wrought a work upon the wheels; and the vessel that he made of clay was marred in the hands of the potter, so he turned again and made it another vessel as it seemed good to the potter to make.

Such are the "Outlines of Sacred History" writ large.

REHOBOAM AND JEROBOAM.

The secession of the Ten Tribes from the house of David was not more a political than a religious secession. The successive failures of David and Solomon in their typical headship of God's kingdom gave the Prince of this world his opportunity to lead away the people whom those kings had prepared for unbelief and error. The splendid period of Solomon but intervened between the stages of apostasy begun in David's fall, and carried on the seeds of dissolution within itself until they ripened in the religious and political sloughing-off of the major portion of the sacred kingdom.

It had been well understood throughout all Israel that the House of David was the anointed of God in kingship like the house of Aaron in priesthood, and that the two were Divinely inseparable. Loyalty to both was the test of faith in that day. Disloyalty and unbelief were one and the same thing in both relations, and cannot but have been so understood and intended. But the sins of David and Solomon had undermined the faith of the people, and prepared ruin (as God had foretold) for the visible structure of a sacred nation. It is evident however that

not only the faith and loyalty but also the conscience, of the popular mass, had been discouraged (such as there had been of it) by those potent examples of evil. For this second rising of Israel at large against the House of David had no direct relation to the sins which really underlay the unbelief and rebellion, or caused the failure of theocratic power in the hands of the royal house. They complained only of that form of royal transgression that physically oppressed them by extortion, with the scandalous official corruption that naturally attends it, as in Turkey and China today. It should not be forgotten that the original adhesion of Saul's Israel to God's Anointed was reluctant, half-believing, and ultimately completed by force, and had already been broken, and again enforced by arms, in David's own time. So that Solomon's powerful and ambitious minister, Jeroboam—who had fled to Egypt from a detected conspiracy against his king—was now re-called by the mutinous tribes to head them in the demand for redress of grievances, or, in the alternative of secession and re-establishment of the northern kingdom that had been Saul's.

On the other hand, the politic and conciliatory counsel of the old heads who had served in Solomon's masterly administration, seemed to Rehoboam unworthy of the inheritor of that mighty sway, and of the "Divine right" by which he claimed the unconditional allegiance of all God's people. With the self-confidence, thus fortified, of a born-and-bred despot, Rehoboam unhesitatingly chose, or retained, the counsels of the coterie of haughty young aristocrats among whom he had grown up.

They believed in whips as the proper answer to dogs and popular complaints, and in a more crushing severity as the sovereign cure of increasing discontent. Such was the answer given to the respectful plea, and the conditional loyalty, presented to Rehoboam, as a reformed constitution for the beginning of his reign. No constitution, no kingdom, was the fact which he quickly discovered, from an initial attempt to enforce the obnoxious taxation, in which the old finance minister of two reigns (Adoram, who "was over the tribute" under David, 2 Sam. xx:24.) lost his life, and the king barely saved his own by a precipitate flight from Shechem, leaving Jeroboam to be crowned king there instead of himself, so far as the bulk of the kingdom was concerned. A military attempt to recover the lost tribes was frustrated by Divine proclamation through the mouth of a prophet, and by a ready acquies-

cence of the army, if not of the young Government, in the hopelessness of subjugating ten or more with one. 1 Kings XII:24.

While Rehoboam went on from sin to sin, and ultimately began to copy his father in idolatry as well as tyranny, Jeroboam at once plunged headlong into infidelity, exchanging the promises that God gave him for those of a carnal policy of state craft and priest craft. Shrewd in his generation, though unbelieving in God, he began by copying in gold, from the temple at Jerusalem, the symbols of the creation's worship of its creator, the cherubim, called "calves" in the idolatry of Aaron as well as of Jeroboam, 1 Kings XII:28; evidently from that chief one of their four aspects, which represented the "clean" sacrificial animals offered in atonement for the creature. These symbols he established in two temples more convenient of resort for the ten tribes than that of Jerusalem, and persuaded most of the people that these shrines were equivalent in religion to the former, besides being much more convenient. The people who feared God, however, clave obediently to his ordinances; particularly the Levites; and as they persisted in resorting to the temple services at the appointed times, Jeroboam in his policy banished them altogether; so that the better element of the nation, generally, with the Levites, became settlers in Judea under king Rehoboam. To fill the priestly offices thus vacated, Jeroboam created a priesthood of his own "from the lowest of the people;" men of more independent circumstances being of course unwilling to leave their tribal associations and patrimonies for the condition of a new and dependent caste. So Jeroboam erected his new religion (as others have done, to this day) in careful imitation of the true. Beginning, however, in unbelief toward God, and rejection of his institutions, such a religion could only proceed unto more ungodliness, and result in undisguised idolatry of the symbols—not objects—of worship which God had appointed. They "became a sin unto Israel;" and Jeroboam became a proverb as the man who made Israel to sin, and brought on the kingdom he had founded the curse of extinction and of captivity "beyond the river" of Babylon, pronounced by Ahijah the prophet, (1 Kings XIV:15) and fulfilled 200 years later, 2 Kings XV :29.

Meanwhile, Rehoboam fortified his border cities against the hostile neighbor, and gathered considerable strength both religious and material out of Jeroboam's apostate policy. In the name of the God of Israel and of the royal Messianic house, and with all

the sacred institutions intact, the Jewish kingdom flourished in self-satisfaction for three years. Then self-satisfaction grew to unbelief in God, apostasy, idolatry, and prevailing vices of the grossest kind—wonderful to relate—such as had made Sodom itself intolerable.

There was chronic war between the two kingdoms, and the king of Egypt, who had been Jeroboam's patron, intervened, captured Jerusalem, and carried off all the treasures of the Lord's house and of the king's palaces, which Solomon in his unexampled glory had gathered.

BIBLE REVISIONS REVISED.

MATTHEW XXIV:1-14.

1. "And was going on his way" (R. V. *eporeueto*) is a justifiable emendation, with a certain significance. It implies that the disciples, in directing his attention to the magnificence of the temple structure, interrupted the progress of his steps and his thoughts with their patriotic pride, and gave him the occasion to crush it with the answering prophecy of unexampled destruction which was fulfilled to the letter by Titus, within thirty-five years.

2. "Thrown down," literally *loosed down* (*kataluthēsetai*): not merely overthrown, but separated one from another: a most extraordinary and complete annihilation of structure which left (in fact) no sign.

3. "Privately" (*kat'idian*) might well be as usual, *apart*; as he paused to rest on the Mount of Olives in his way to Bethany. The inquiry of the disciples took a surprising scope, for them, which it is not easy to account for: "the sign of thy presence and of the consummation of the æon?" (These amendments required in both versions.) Had he connected the destruction of the temple apparently, with a second presence, and a winding up of present conditions in the world? Or had they already apprehended the impending interruption of His career?

At all events, he now proceeded to unfold the future, not only of Jerusalem, but of His Church and of the world and its judgment, in a discourse of greater prophetic fullness than any other that he has left on record; extending through the long chapters, XXIV and XXV, 96 verses.

To the first question he replies first, to caution them and their

successors, against the "presence" of false Christs, who would appear, from time to time, and lead astray many deluded followers. "Lead astray" (*planēsē*, R. V.) is more definite than simple "deceive."

Next he passes to the 'signs' for which they inquired, warning them not to be disturbed by signs of the end in the form of earthly tribulations, until, *thereafter* (*v.* 29 and Luke xxi:25) celestial portents shall assure them of the approaching or immediate consummation.

5. "I am the Christ" (R. V.). The definite article should by all means not be omitted here.

6. And ye are going (*mellēsete*) to hear of wars, etc.: look [but] be not frightened; for they must come (*genesthai*), but the end is not yet.

8. But all these things are the beginning [better a beginning] of travail (R. V., an important emendation for "sorrow") *ōdinōn*, pangs or throes of birth.

9. "Then" (*tote*) they will deliver you up, etc. The adverb is ambiguous according to accent: at that time emphatically; or, at times, from time to time. The former sense, adopted in the versions, is perplexing, for it seems to indicate that the persecutions among all nations are to accompany or follow the wars, famines and earthquakes; contrary to general experience, so far. The latter sense is proper, and free from difficulty.

"To be afflicted (A. V.) "unto tribulation" (R. V.). It is *cis thlipsin, unto oppression;* more literal and definitely political than either version.

"Hated of all nations" (both versions) more exactly, under (*hupo* with genitive) all the nations, as under the whole heaven.

10. "Betray one another" (A. V.) better expresses the treacherous action referred to, than "deliver up," of the Revision.

11. Many false prophets will arise, and will lead many astray. The predictive future (here and usually quite ignored in archaic English and imitative versions) would restore a lost distinction between *will* and *shall;* between things that simply will be, and things required.

12. "And because iniquity shall abound" (R. V., be multiplied). *Anomia*, sedulously rendered in the literal sense *lawlessness*, by the Revisers elsewhere, seems at the present time to be "coming to

the full" (*plēnthunthēnai*) in fulfilment of the prophecy in that sense. We might read thus: By reason of lawlessness coming to the full, the love of the many, etc. [*The* many (R. V.) is good.]

13. "But he that endureth" R. V. (*hupomeinas,* aorist past) "shall endure" (A. V.): literally he who endured, *i. e.,* shall have endured; or rather, remained or held out *under* it.

14. After encouraging his followers with the assurance that the end shall not come until the testimony of the Gospel shall have been proclaimed to all nations, Jesus returns in *v.* 15 to their original question, the sign of that destruction of the temple, of which He had at the first warned them. It is necessary to disentangle some threads that unnecessarily seem to run into the end of this passage.

A COLLECT OF MILLENNIAL PROMISES.

(Is. LI.) Hearken unto me, O my people, and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the peoples. My righteousness is near; my salvation is gone forth, and my arms shall judge the peoples; the isles shall wait upon me, and on my arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. (XXXIII.) Jahveh is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness; and wisdom and knowledge shall be the stability of thy times and strength of salvation.

Rejoice greatly, O Daughter of Zion! shout, O Daughter of Jerusalem! behold, they King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto you.

ISAIAH LXI.

The Spirit of the Lord God is upon me, because Jahveh hath anointed me, to preach good tidings to the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives

and the opening of the prison to them that are bound; to proclaim the acceptable year of Jahveh and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, the planting of Jahveh that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. For as the earth bringeth forth her bud and as the garden causeth things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

(Is. XLII.) Behold my Servant whom I uphold, my Elect in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. . . He shall not fail nor be discouraged till he hath set judgment in the earth and the isles shall wait for his law. I, Jahveh, have called thee in righteousness, and will hold thy hand and will keep thee, and give thee for a covenant of the peoples, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

(Is. LII.) Behold, my Servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonied at thee, his visage was so marred more than any man, and his form more than the sons of men; so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider. (LV.) Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not and nations that knew not thee shall run unto thee because of Jahveh thy God and for the Holy One of Israel, for he hath glorified thee.

(LXV.) I am sought of them that asked not for me, I am found of them that sought me not: I said, Behold me, behold me, to a nation that was not called by my name.

(Is. XXV.) And it shall be said in that day, Lo, this is our God; we have waited for him; and he will save us; this is Jahveh; we will be glad and rejoice in his salvation. . . (Is. IX) For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of Jahveh of hosts will perform this.

(Ps. XL.) Jahveh said unto my Lord, Sit thou at my right hand until I make they enemies thy footstool. Jahveh shall send the rod of thy strength out of Zion: rule thou in the midst of thy enemies; thy people shall be willing in the day of thy power.

Then thou spakest in vision unto thy Holy One and saidst, I have laid help upon One that is mighty; I have exalted One chosen out of the people; I have found David my Servant, with my holy oil have I anointed him, with whom my hand shall be established; my arm also shall strengthen him . . and I will beat down his foes before his face and plague them that hate him . . Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. . . . Once have I sworn by my holiness that I will not lie unto David: his seed shall endure forever, and his throne as the sun before me: it shall be established forever as the moon and as a faithful witness in heaven. (Am. IX.) In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof; and I will raise up his ruins and I will build it as in the days of old; that they may possess the remnant of Edom and of all the heathen which are called by my name, saith Jahveh who doeth this. (Mal. I) For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering, for my name shall be great among the heathen, saith Jahveh of hosts. (Zp. III.) For then will I turn to the peoples a pure [single] language, that they may all call upon the name of Jahveh, to serve him with one consent. (Zc. II.) Sing and rejoice, O Daughter of Zion! for lo, I come, and I will dwell in the midst of thee, saith Jahveh; and many nations shall be joined to Jahveh in that day and shall be my people; and I will dwell in the midst of thee and thou shalt know that Jahveh of hosts hath sent me unto thee.

Then I said, I have labored in vain, and spent my strength for nought and in vain: yet surely my judgment is with Jahveh and my work with my God. And now saith Jahveh that formed me from the womb to be his servant to bring Jacob again to him, Though Israel were not gathered, yet shall I be glorious in the eyes of Jahveh, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my Servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth. Thus saith Jahveh, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise;

princes also shall worship, because of Jahveh that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith Jahveh: In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the peoples, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. [They shall hunger no more, neither thirst any more, neither shall the sun strike upon them nor any heat; for the Lamb which is in the midst of the throne shall shepherd them and shall lead them unto fountains of waters of life Rv. VII]. And I will make all my mountains a way, and my highways shall be exalted. Behold these shall come from far; and lo, these from the north and west, and these from the land of Sinim. Sing, O heavens! and be joyful, O earth, and break forth into singing, O mountains! for Jahveh hath comforted his people, and will have mercy upon his afflicted.

(Je. III.) In those days, saith Jahveh, they shall say no more, The ark of the covenant of Jahveh, neither shall it come to mind, neither shall they remember it, neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem The Throne of Jahveh; and all the nations shall be gathered unto it, to the name of Jahveh, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In Jahveh have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In Jahveh shall the seed of Israel be justified and shall glory.

Mi. IV.) In the last days it shall come to pass that the mountain of the house of Jahveh shall be established in the top of the mountains and it shall be exalted above the hills, and peoples shall flow unto it, and many nations shall come and say, Come, and let us go up to the mountain of Jahveh and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths: for the law shall go forth of Zion and the word of Jahveh from Jerusalem. And he shall judge among many peoples and rebuke strong nations afar off; and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn

war any more; but they shall sit every man under his own vine and his own figtree, and none shall make them afraid; for the mouth of Jahveh of hosts hath spoken it.

(Zc. XIV.) And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea and half of them toward the hinder sea: in summer and in winter shall it be. And Jahveh shall be King over all the earth: in that day shall there be One Jahveh, and his name One.

(Eze. XLVII.) And behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east; and the waters came down from under, from the right side of the house, at the south side of the altar. . . And when the man that had the line in his hand went forth eastward, he measured a thousand cubits and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me thro' the waters; the waters were to the knees. Again he measured a thousand, and brought me through the waters; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over. . . Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he to me: These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed; and it shall come to pass, that everything that liveth, that moveth, whithersoever the rivers shall come, shall live. . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine. Rv. XXII. And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve fruits, yielding its fruit every month; and the leaves of the tree are for the healing of nations; and there shall be no curse any more.

ISAIAH LXII.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name which the mouth of Jahveh shall name. [I have spread out my hands all the day unto a rebellious people: . . therefore will I number you to the sword . .

and ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name (Is. LXV). And I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and my own new name Rv. 3:12.] For behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people. (Ps. XLVII). Sing praises to God! sing praises! sing praises unto our King, sing praises, for God is the King of all the earth: . . the princes of the peoples are gathered together, even the peoples of the God of Abraham, for the shields of the earth belong unto God; he is greatly exalted. . . . [He will rejoice over thee with joy! he will rest in his love: he will joy over thee with singing Zp. iii.] And the voice of weeping shall be no more heard in her, nor the voice of crying. [And God shall wipe away all tears from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more. Rv. XXI]. [I will ransom them from the power of the grave, I will redeem them from death: O Death, I will be thy plagues; O Grave, I will be thy destruction. Ho. XIII. He will swallow up death in victory (Is. XXV). When this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? . . thanks be to God who giveth us the victory through our Lord Jesus Christ! (1 Cor. XV). And the Lord God will wipe away tears from off all faces, [and God shall wipe away every tear from their eyes (Rv. VII)]; and the rebuke of his people shall he take away from off all the earth; for Jahveh hath spoken it. (LXIV) For since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.

There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old: but the sinner a hundred years old shall be accursed. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and my elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble; for they are the seed of the Blessed of Jahveh, and their offspring with them. And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith Jahveh. (XIII) The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jahveh as the waters cover the sea. (XXXV.) The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of Jahveh and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert and the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The Way of Holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there, and the ransomed of Jahveh shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. (XXXIII.) Thy eyes shall see the King in his beauty: they shall behold the land that is very far off. . . . Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive, of a stammering tongue that thou canst not understand. Look upon Zion, the city of our solemnities: thy eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Jahveh will be to us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. [It shall be a river the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High (Ps. 46:4)] . . . And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

(Je. III). Then shalt Jerusalem be holy, and there shall no strangers pass through her any more. And in this mountain shall Jahveh of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined; and he will destroy in this mountain the face of the covering cast over all peoples and the vail that is spread over all nations.

(Zc. XIV.) And it shall come to pass that every one that is left of all the nations that came against Jerusalem shall even go up from year to year to worship the King Jahveh of hosts and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King Jahveh of hosts, even upon them shall be no rain.

(Zp. II.) Jahveh will be terrible unto them; for he will famish all the gods of the earth: and men shall worship him, every one from his place, even all the isles of the heathen. (Je. XVI.) O Jahveh, my strength and my fortress and my refuge in the day of affliction! the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

Sing unto Jahveh a new song and his praise from the end of the earth, ye that go down to the sea, and all that is therein, the isles and the inhabitants thereof; let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains! let them give glory unto Jahveh and declare his praise in the islands.

(Is. XVI.) For the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land; and in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and hasting righteousness. (Ho. VI.) His going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth. (Ps. LXXXIX.) For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my Servant, Thy Seed will I establish forever, and build up thy throne unto all generations. And the heavens shall praise thy wonders; thy faithfulness also in the congregation of the saints.

(Is. XIX.) In that day shall five cities in the land of Egypt speak the language of Canaan and swear to Jahveh of hosts; one shall be called the City of Destruction. In that day there shall be an altar to Jahveh in the midst of the land of Egypt, and a pillar in the border thereof to Jahveh; and it shall be for a sign and a

witness unto Jahveh of hosts in the land of Egypt; for they shall cry unto Jahveh because of the oppressors, and he shall send them a savior and a great one, and he shall deliver them. And Jahveh shall be known to Egypt, and the Egyptians shall know Jahveh, in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Jahveh and perform it. And Jahveh shall smite Egypt; he shall smite and heal it; and they shall return even to Jahveh, and he shall be entreated of them and shall heal them. In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve [Jahveh] with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom Jahveh of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.

(Je. XLIX.) Thus saith Jahveh of hosts: Behold, I will break the bow of Elam, the chief of their might; and upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no land whither the outcasts of Elam shall not come. . . And I will set my throne in Elam, and will destroy from thence the king and the princes, saith Jahveh. But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith Jahveh.

(Je. XLVIII.) Wo be unto thee, O Moab! the people of Chemesh perisheth: for thy sons are taken captives and thy daughters captives. Yet will I bring again the captivity of Moab, in the latter days, saith Jahveh. (Je. XLIX.)

Concerning the Ammonites, thus saith Jahveh: . . Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee, and ye shall be driven out, every man right forth, and none shall gather up him that wandereth. And afterwards I will bring again the captivity of the children of Ammon, saith Jahveh.

(Je. XII.) Thus saith Jahveh against all my evil neighbors that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return and have compassion upon them, and will bring them again, every man to his heritage and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, Jahveh liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith Jahveh.

THE NEW CHRISTENDOM.

The papers of India as well as of Great Britain are commenting at length upon the facts brought to light by the recent census in India. Great surprise is expressed everywhere at the unexpected growth of the Christian faith. The leading English newspaper of India, and one that is recognized as having no prejudices whatever in favor of Christianity, says: "The most remarkable feature of the returns is undoubtedly that presented by the figures relating to Christianity. It is impossible not to be struck with the energy with which mission work is being carried on, and with the success which is attending it. An increase of nearly 28 per cent., where the total population has increased by less than 2½ per cent., is a hard fact which cannot be explained away. And this increase, amounting to 638,861, is shared by every province and state in India; even Bombay, Central India, the Central Provinces, and Rajputana, where the famine was most severe, show considerable increase in the Christian population, though it is in Southern India, in Madras and the Native States of Travancore and Cochin, that the greatest increase is recorded. Madras now has a total Christian population of 1,024,071, and the Travancore and Cochin Christians number 910,409, an increase of 195,758 in the decade, the total population of the two states being 3,764,182.

Now the whole work of the American Board at the Hawaiian Islands [now a Territory and nascent State of the United States] is to be transferred to the Hawaiian Evangelical Association. The mission was opened in 1819. The total cost for the eighty-four years has been $1,577,956.27: a large sum, but how insignificant compared with the work accomplished! There is a record of 65,898 native Hawaiians received into the churches since the mission began, but no figures can measure the social, moral and religious influences that have attended this work.—*Miss'y Herald.*

BUT WHAT ARE THESE, AMONG SO MANY?

Nearly one hundred and fifty Congregational churches are supporting missionaries of the American Board assigned to them. Many Sunday-schools, Christian Endeavor Societies, churches, and individuals are giving their money for foreign missons for the support of native agents under the care of the missionaries.

As to the question of the reoccupation of Kalgan and Lin Ching stations, in the North China Mission, which were closed by the Boxer uprising, the Prudential Committee feels compelled by the financial condition of the Board to incur no additional expense in the missionary work in any field.

. . . In the face of opportunities which are most inspiring, there is a lessening of receipts which seems ominous. Advance seems out of the question. Unless resources are increased, withdrawal is inevitable.—*Missionary Herald.*

IN NORTHERN KOREA.

The work in Northern Korea, is probably the most remarkable missionary work in the world. In less than eight years and with no institutional work except the hospital, until the last year or two (when self-supporting primary schools have been pushed and which now have an attendance of nearly 1000, and an Academy enrolling 57 students last year, with prospects of doubling the coming year), the simple preaching of the Gospel, not in spectacular ways or in streets to great and curious crowds, but mostly to little groups of sincerely interested persons, often to one alone, the Good News has spread, and those who believed have gone on and told others, so that through believers the Message has been spread and continues to spread, so that from 1895, when there were about 100 adherents, they now, August, 1902, number some 15,000! The total number baptized in these two stations are 3,728. The number baptized last year was 784.

The churches are all practically self-supporting and except in one or two instances (and in them they are rapidly paying back what was advanced), they have entirely provided their own places of worship. The number of Christian groups are over 200. The way things are done here has been accounted

"PECULIAR."

Self-support has been pushed to what was often a painful point. And this has hurt the missionary who thought that the application of the principle in its severe aspects would injure the work. It has not done so, but has strengthened it throughout.

Buddhism is on the decline here. Monasteries are deserted and decaying, and priests are infrequently seen. Confucianism is also not enthusiastically supported as it once was.—*J. Hunter Wells, M.D., in Assembly Herald.*

GLIMPSES OF A KOREAN "HELPER."

Ten years ago Mr. Chun was a heathen farmer living in the village of Kun Kokai, ten li from Seoul. In the fall of 1893 he first heard the Gospel from a missionary out preaching and bookselling in the villages. From the first he manifested a deep interest in the salvation of his relatives and friends, who looked upon him as demented. He was pretty heavily in debt and he made it a matter of special prayer that God would help him to get out. Besides working on the farm he sat up at night to braid hairbands, so that in a short time he was able to pay off all his debts. He has endured hardness at the hands of the Romanists, having been twice thrown down and beaten by them. Once he was bound, severely beaten and left lying by the road on a winter day. In telling me about it he said that he wondered at the change in

himself. A few years ago he would have been ready to use his fists and would have been angry, but now he was silent and found in his heart only pity for these misguided men and thoughts of how Jesus suffered. The last talk I had with him before leaving Korea, he said, among other things:

"I spent a couple of days at Tagwultu and there the sisters one after another repeated the scriptures in such a fashion that it quite put me to shame. They repeated whole chapters in the Epistles. They reported 32 dollars saved up from their Sabbath collections. They have been saving this for three years and as soon as they get 60 dollars they are going to build a chapel.

"At one town I was entertained by a rich man, who gave me very nice food, much better than I am accustomed to eat, but I had no appetite for it, and when I went to a poor brother's house the next day and ate a hearty meal, I thought that God had not intended me to eat fine food. That is for other people.

At Sak Nyung, one old man of sixty years comes twenty li every Sabbath. He gets up at daylight and sings a hymn and repeats the creed and the Lord's Prayer. Old Mr. Hong, one of the first to believe here, is full of the Holy Spirit and goes about preaching Christ. He is a well-known scholar and a man of great influence." —*Rev. S. F. Moore, Seoul, Korea, in Assembly Herald.*

IN MADAGASCAR.

Norwegian missionaries report: "The people flock to hear the message of God as they never did before; not only on Sundays, but once or many times in the week; there are even places where they meet every day for worship in the churches, before they begin their day's work. A little while ago we were so glad when we had three or four candidates for baptism in each church; now it looks as though all would become Christians, if we only had enough teachers competent to instruct them."

GLIMPSES OF UNION S. S. MISSIONARY WORK.

FROM THE SUNDAY SCHOOL MISSIONARY.

One lovely October Sunday I addressed a big gathering at the headquarters of Mill Pond Union School. It was a big day in Rugby settlement—a picture quite in contrast with the primary meetings, eighteen months ago, when three girls and myself brushed the cobwebs and dirt from a borrowed cabin and started the first Sunday-school class in that neglected community.—G. S. JONES.

SOUTH ALABAMA.

Recently four churches representing three denominations have been formed where I had previously organized Sunday-schools. Each year of my Home Missionary work churches have thus been organized by pastors.

In the last eight months I have organized thirty Sunday-schools, and, before the year closes, I hope to have about twenty more new ones. As the winter approaches I feel concerned about the welfare of three of my new Sunday-schools, from the fact that they were not provided with comfortable shelters. One is in Florida, in a small oak grove; another in Geneva Co., Ala., under some hickory trees; and the third is also in Geneva Co., under a rough shed. The shed mentioned was to be walled in and be made as comfortable as possible.—C. J. HAMMIT.

MAINE.

Last Sunday I visited one of our oldest schools in this section; there were seventeen present, one a little girl who walks over three miles in the mud to reach this school; the most of her journey is through the woods, and it is long after dark before she reaches home; she is the only one out of a large family that ever goes to Sunday-school or church.

In one school there have been two conversions; in another six, one a little girl ten years old, whose father and mother are both dead. She had been separated from her brothers and sisters and playmates and turned out into the world.—WILLARD E. OVERLOCK.

"IN OUR BOASTED STATE, OHIO."

Just on the edge of a small river town stands a long row of houses, some patched with boards gathered out of the drift or from old boxes broken up, and used to keep out wind and rain. Entering one of these poor homes we find in one of the small rooms a woman humming a song to a babe that lies in her arms. The husband is away at work on the river. Several children, aged from five to twelve, are standing before an open fire feeding it with pieces of driftwood. They are timid, and watch every move we make.

"Are any of the children attending Sunday-school?" we ask. "No, they have never gone since we have lived here." "Have you a Bible?" "No, we waited to get settled, but never have been able to buy one because of so many other things we needed," and a look of pain passes over the face once full of life and hope, now worn and tired. No twenty-third psalm in this house—no story of the lowly Christ-child.

We pass on from home to home, leaving tracts and giving words of encouragement and counsel here and there, until we have been in twenty-five such homes, all on one street; and of these twenty-five twenty have not a child in Sunday-school, and more than half have no part of God's word in their home.

Let us look again, back from the river several miles, over a clay hill and round through a long hollow, with cabins here and there. We call at each place, seventeen in all, in a twelve-mile drive. Not a home had a Bible in twelve miles.

These are only a very few of the 600,000 children in this State who are not in the Sunday-school; think—600,000 outside. Will you help increase the force of workers, who may give all their time to hunting them out and trying to save them?

—John S. Brown.

SOMETHING THAT SUNDAY SCHOLARS CAN DO.

E. M. Hartley, a missionary of the American Sunday-school Union, in California, has a "wide-awake" school, organized last April. "If a boy chances to miss a session he is besieged by his comrades on Monday, and expected to satisfy them that his absence was necessary. The day I was there they had secured two new scholars—a man and his wife—and the children fairly danced for joy as they ran to tell me."

HE HAS ANOTHER LIKE THIS: "A FULL ATTENDANCE."

There are but ten children in the district, four of whom are French and cannot talk English. No family lives within two miles of the schoolhouse. Sand so deep that it drifts almost like snow. No church in possible reach. Last Sunday they had a full attendance, including eight children. The school-teacher has been largely instrumental in this increase." (!)

A "ROUND-UP" BY THE SAME.

My first knowledge of El C. was in hearing of the great "round-up" they have each year, always on Sunday. This community is among the hills on the edge of the desert, where there is abundant range for their cattle. Once a year the cattle are all collected together, divided among the owners, and the young ones branded. People come from far and near to see the sight. Many tourists from the East are among them.

I found some good Christian workers from a church ten miles away, who were willing to leave their own services to come over here and carry on a Sunday-school. It has worked wonders in the community. The attendance is all we could ask. People have come to believe in it. Two persons have been happily converted.

"SUFFER LITTLE CHILDREN AND FORBID THEM NOT, TO COME UNTO ME!"

Some years ago a bright little girl of twelve heard the invitation to confess Christ given from the pulpit. Later in the day she shyly told her pastor she was ready, and asked if she might unite with the church. Next day her father positively refused to permit her to take the step. He said he thought she had better wait a few years.

If only that father—and other fathers like him—could hear the bitter cry of a Christian mother as she talked with her pastor of her wayward son! "Oh, why did I not encourage him, when,

as a child of ten, he told me he wanted to join the church!" she said. "But I persuaded him to wait a year or two. Obediently he waited. He is waiting still. He will not listen to me when I mention the church to him. What a mistake I made!"—*Rev. J. J. Faris, S. S. Times.*

"What a mistake!" The mistaken Hindu mother casts her child into the sacred river for salvation. Like this father and this mother, except that no Jesus has tried in vain to teach her that little children best could come unto Him. Yet, wiser in her ignorance, the heathen mother thrusts her baby into the kingdom of heaven out of the Devil's world, while the Christian parent thrusts the child back from the kingdom into the Devil's world. Pity that some people are so wise. Not Christ can give *them* points about children.

One day I was teaching them a little hymn in Spanish, which spoke of Jesus' little lambs. I stopped and asked them who were Jesus' lambs, and from different parts of the room came the answers "Los santos," "Los angeles;" and when I explained to them that the little children that loved Jesus were His little lambs, it was quite touching to see them point to themselves, saying eagerly, "Mi!" "Mi!" "Mi!" Oh, the receptivity of childhood! It is easy for them to love Jesus now. Now is the time to bring them into His fold.—*Miss E. S. Orton, Porto Rico, in American Missionary.*

THE DOCTRINE OF CHRIST AS IT WAS.

A daily paper gives us the agreeable information that the Rev. P. S. Henson, preaching in the Hanson Place Baptist Church, Brooklyn, unequivocally condemned the opinion expressed by John D. Rockefeller, Jr., that a Christian man is not bound to turn over all his wealth to the Lord, but only such part as may come between him and Christ.

Dr. Henson declared that Mr. Rockefeller was altogether wrong in his reading of the Scriptural injunction and said that whether a man be a moralist or a plutocrat he could not enter the Kingdom of Heaven unless he dedicated his all to God and forgot his self-righteousness.

"This does not mean," said Dr. Henson, "that necessarily the manufacturer shall part with his mills, or the merchant sell out his store. Neither must they be content with giving one-tenth of their profits to the Lord.

"But the merchant must conduct his store and the manufacturer his mills as not his, but the Lord's. They must work, not as proprietors, but as stewards."

"Salvation."

Evangelization of The Jews

The Cardinal Issue of the Present Century.

[A Personal Address, to whom it may concern.]

ORGANIZE

For the Evangelization of the Jews in their present great metropolis, New York, U. S. A.

Disunion, Discouragement and Disaffection at large for the last six or seven years have financially crippled a Mission to which the half million Jews of New York are drawn in great numbers through a mysterious attraction which can be only from Him who was "lifted up;" since no human presence in particular or other natural inducement whatever, has proved at any time necessary, to sustain the crowded Jewish congregations at No. 424 Grand street.

In spite of the Divine significance of this unparallelled "sign," it stands unheeded though unchanging, from year to year, and its station has been maintained under an individual patronage to which no such work should be subjected.

Why is this? Waiving now the deficiency of Christian zeal, this address is for the removal of one obstruction which has necessarily prevented such zeal as there is from occupying this wonderful opening. That obstruction has been INDIVIDUALISM. It is now renounced, and it only remains for incorporated union to take its place and take control. All the bane and scandal to the cause of Jewish evangelization at this visible focus of Divine power has come from an ill-advised renunciation of corporate organization, and from consequent financial as well as administrative irresponsibility. Many devoted friends of the work, in common with the writer and present temporary guarantor, decline sharing responsibility for the irresponsibility of a perishable individual institution.

That institution, so to call it, having failed a second time (June 10, 1902), necessity has compelled it to be taken in hand by such as are now seeking (as ever) to place the work on a broad and stable basis of organization—while making up in the meantime, as hereto-

fore, the deficient running expenses of the hall.

It may be well to apprise or remind you that Mr. Hermann Warszawiak now continues his ministry as a Jewish Evangelist simply, on his own responsibility and his own resources under God; serving as ever but not controlling nor supported by, the Mission in Grand street, which it is proposed to place under the management of a permanent body corporate, such as might be styled The Anglo-American Board of Missions to the Jews. Looking forward to large extensions in the future, if it so please God, the central work will be continued at No. 424 Grand street under the name of "The John Hall Memorial Mission to the Jews."

(The use of these titles will be justified, to those who remember the measure of dependence of this work hitherto on British Christians and on the influence of a late revered ex-Scottish pastor in New York.)

The organization should be "exceeding broad," on both sides of the Atlantic, not only for public character and responsibility as well as permanence, but also for the multiplication of auxiliary centres of interest and activity everywhere for Missions to the Jews in their great metropolis.

May I hope to hear from you, dear Brother or Sister in Christ, in counsel or co-operation to the end for which this tentative proposition is put forth?

Your response is earnestly solicited and anxiously awaited.

Fraternally, Wm. Cowper Conant.

466 W. 151st St., New York.

(Present lessee, etc., of the Jewish Gospel Hall in Grand street, New York.)

FINANCES OF THE MISSION.

Closing up last month, the expenditures of the lessee from June 10, 1902, to January 31, 1903 (except lighting bills not received), amount to $1535.78: received towards this deficit $139.20, making $394.69; which reduces the deficit to $1141.09.

PERSONAL SUPPORT OF MR. WARSZAWIAK.

Rec'd. by Rev. Dr. Patterson, Treasurer, last report, since June 10, 1902	$1122.00
Received January 22, to January 31, 1903,	140.54
Total June 10, 1902 to Jan. 31, 1903,	$1262.54

THAT GRAND STREET WONDER.

To the Editor of "SALVATION."

Hearing your reports of the singular crowding of the Gospel Hall No. 424 Grand street (by a kind of people, Jews who are not found in any number at other missions) repeated with a tone of incredulity, I undertook for others' satisfaction as well as my own, to test the fact. The first Friday evening happened to be one of the coldest of the present winter, and there was no fire in the place; so, peeping in at the opening of the service I found the congregation filling merely the seats. Going again on a very cold evening a little later, I found the door closed, and with some difficulty pushed it ajar against the mass of Jews that blocked the aisle, and caught the eye of the janitor, who made way for me to squeeze in among them. Still others kept forcing their way in, as long as I remained. I have often seen such a crowd of men in a time of political excitement. But under the simple preaching of the Gospel, and the men all Jews, the effect of the scene was impressive beyond report, and gave me a new idea of the Christward movement among the Jews today. Still, the peculiarity of the rush to this one mission alone, remains an unexplained phenomenon. VIDI.

REUNION OF A JEWISH FAMILY.

Mr. Schapiro (late Missionary to the Jews in Brooklyn, and now Editor of *The People, The Land and The Book*), had the satisfaction, a few days ago, of receiving his two sisters from European Jewland. At the same time, one of the Jewish Christians who attend No. 424 Grand street met the same steamship in company with Mr. Warszawiak, to welcome his mother and sister on their first coming to America. The mother, a strict orthodox Jewess, had never heard of her son's conversion to Christ, and it was necessary for him to break to her the dreadful news before taking her to his Christian home. The shock almost overwhelmed her, and what reproaches and lamentations she uttered we will not attempt to repeat. By a happy providence, Mr. Warszawiak had received a parcel of New Testaments in the tongue familiar to her, that very morning, and had it with him. As there was leisure before completing the conditions of admission to this country, the New Testament and its good news were opened to the woman. At the same

time it pleased the Lord himself to open her heart to receive the message, and before it was finished, she exclaimed with surprise: "Is this Christianity? I never heard of this before. Why, this is what I want!" Poor soul! there had been for her "no sacrifice for sins." Thus her prejudice and enmity vanished, and she went home with her son rejoicing.

WANTED EVERYWHERE
MEETINGS LIKE THIS!

MR. WARSZAWIAK:

Dear Friend:—We, the children of the meeting which is held at Mr. and Mrs. Osterheld's house, wish to send you one dollar out of the treasure box. We have meetings every Monday evening and sing gospel hymns and study the Bible, as you will likely remember, as we have sent you some money in the past. We have about twenty or twenty-five children present every Monday. We hope to send you some more before long. My name is Lois Knight. I am eleven years old. I am the treasurer, and am asked to write you. Please drop me a line to let me know when you received the money.

Yours truly,

LOIS KNIGHT.

Stoughton, Wis., Jan. 28, 1903.

JEWISH INFIDELITY.

The eminent Rabbi Hirsch, of Chicago, echoes the preposterous infidel assumption that the story of Creation in Genesis, instead of being the Noachic original from which the Babylonians derived their basis for a superstitious polytheistic caricature, was itself copied out of Babylonian mythology during the Captivity. Then the prophet Daniel must have had to make over the "copy," besides adding the prophetic disclosure of creative processes in Nature that modern science itself hardly guessed but yesterday. When a leading Rabbi flouts the entire literary and religious records of the Hebrew race, in abject submission to a Gentile guess of Hebrew evolution from beasthood—what are "Israelites indeed" going to do about it?

THE RIGHT GOSPEL ORDER OF THINGS.

A passion for the will of God, a passion for the person of Christ, a passion for the Word of God, a passion for the souls of men! May God give you all four passions!—*Rev. A. T. Pierson.*

SEPARATED.

"Paul, . . . called as an apostle, SEPARATED unto the Gospel of God." So he announces himself, in writing to all that are in Rome called as saints: not as sinless, but, like himself, as *separated.* Saint, sanctified, sacred, holy, are terms referring not to the intrinsic character of things or persons—which could never justify such terms in their usual sense—but to their separation unto God from common or worldly purposes. Every believer and follower of Jesus Christ has separated himself, as Jesus himself was separated, from the world, unto God. In this fundamental fact Paul and the ordinary believer are one; although Paul had undergone at the hands of the Master a further separation as an apostle.

We dare not, however, call ourselves "saints," because, owing to the change in verbal usage, everybody now would take it for a profession of sinlessness, or comparative sinlessness, which the Christian is the very last man in the world to think concerning himself. Yet, in the true sense of the word, we are, with all our unworthiness, saints, consecrated or holy persons; that is, separated unto God, as animals for sacrifice once were; or else we are out of Christ and so in condemnation altogether. It would be a vital correction of the Church standard, if it could become effectively understood that there is no midway position for any man to stand in: either saint or lost sinner: separated entirely to Christ or entirely outside of Christ and salvation. It is a momentous and heart-searching test. How many church-members can stand it? Nay, how many ever think of applying it to themselves?

No matter how diverse may be the capacities in which saints are separated unto God; whether apostles, as Paul; or pastors and teachers; or evangelists; or capitalists; or captains of industry or the humblest of privates in the ranks of industry; all are on one level at bottom, where the great Apostle ranks them along with himself, as separated from the world unto God and unto the Gospel of God.

How comprehensive is this separation *from* and this separation *to,* is a question deserving all the attention we can give it. If we would draw the line of separation, and establish our standard of consecration, there is no other than that line, and that object

and measure of consecration, which Christ himself has marked out before us. "As He is, so are we, in this world." "As the Father sent me, *even so send I you.*" It is according to what a man hath; even all that he hath; neither more nor less. There is no midway point here. For instance, it is not separation from sins merely, whether great or small. We have much else to leave for Christ and to leave unto Him, besides sins. More too than merely our gains and our labors: all these are left, and rendered to Him; and besides these, our personal desires and feelings, the elements of whatever might become sins by taking His place, or a part of His place, in our regard.

There is yet more, according to what a man hath. For a part of what a man hath, and the very greatest of all, indeed, is that which God has given him and called him to *do;* whether a private daily walk, or something out of the common, a talent, a possession, a position, an opportunity, or a possibility, to render special service in the cause of world-redemption for which each one is enrolled in one assigned capacity or another. One cannot always define his own calling beforehand. He must usually feel after it. When found, he must be self-separated unto it, as Christ has separated him by providence and grace of the Holy Spirit. It is a great thing, not to frustrate the grace of God in the calling He has given a man. A divided heart, not wholly separated to that calling, is sure to frustrate the grace that may be opened and offered to us.

The tests of perfect separation vary according to the special calling, and the higher the calling the more severe they are, and also the more blessed and glorious are the privileges—that is the word—of the separations exacted. Paul recognized a separation from every earthly tie, affection, and interest, in his commission to go far away as the Apostle to the Gentiles. Some have followed him (and Christ) in a separation of this extent. "There be that have made themselves as eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Matt. xix:12. A false assumption of such a call, and a false way to follow it, has led many to absent themselves from the domestic and other duties of life without warrant or necessity, and no good but much evil has come of it. Yet such a separation, or various

others short of this, are the high privilege of many who never realize it, following Christ afar off. While some essay to preach the Gospel who would be more useful in other ways, and many undertake it as an attractive profession to live by, the only true minister is one who separates himself to the Gospel *from,* not *to,* the common object of getting a living; not, indeed, refusing such measure of sustenance as may come to him by the goodness of his Master in the way of most disinterested devotion to his work; yet in readiness to suffer every privation by the same course if that lay in his way; and in any case to set such an example of unworldly disinterestedness and self-sacrifice, that he could inculcate it unreservedly on others, and so lead them "even as he follows Christ."

Separations more than common are perhaps made the privilege of Christ's servants, by providence, oftener than by inspiration, and yet are most often unrecognized. Even from the most precious of domestic ties how often is a man or woman separated by the providence of God, yet never thinks of this enforced separation *from,* as a blessed separation *to*—a higher calling! Sometimes one's idols or half-idols are all removed, and he is left alone, bewailing his desolation, instead of gratefully accepting leave of entire separation to the Gospel of God—not in a hermitage, but in a life of untrammeled activity in service. Some resplendent examples of accepting this privilege are being recorded today. Again, how seldom men who are stripped of their possessions, or crowded out of business careers, accept the opportunity to enter with all their suspended abilities on the service of the Gospel, where the Master has indicated that he "hath need of them" more than in the commoner lines of usefulness; a mandate they had never otherwise received.

This privilege is often conferred in later life, when men 'retire,' without a thought of the gracious opportunity granted to retrieve a mistaken worldly career, but give themselves up to the selfish soliloquy of Dives. Poor 'fools!' it is said they too are quite apt to die, or fail, very soon on building greater and taking their ease.

Once more. We have tasked the patience of the reader by reiterating much that we have often iterated before, in working up to the ultimate point: but here it is. The saint is separated to God in his *confidence,* from all the confidence and expectation known to the world; and this separation unto faith is fundamental

to all other separations that he may undertake, or may accept when imposed. Not only for spiritual but also for temporal salvation, he has separated himself to God from all his own works, however diligently he may and must apply himself to them; and that with perfect confidence that God is able to keep all that he has committed to him.

Now, what better badge and reminder for hourly walking can we pin on under our eyes, than this all-comprehensive word, SEPARATED?

"BY PRAYER AND FASTING."

Since life has advanced in the diversification of its pleasures from the primitive stage of feasting, to the almost numberless forms of self-indulgence that now solicit us on every hand, to "fast" literally has become obsolete, and it does not seem as if our Lord could have intended to inculcate abstinence from food, as a practice auxiliary to devotion. He gave certain instructions to those who fasted; but with the exception of His temptation in the wilderness, there is no record that he fasted, or his followers. On the contrary, it was a common observation that "thou and thy disciples fast not." Still Jesus did, on one occasion, commend fasting, as necessary, for a certain miraculous end: "this kind goeth not out but by prayer and fasting" (Mark IX:29); though even here the text is doubtful.

Apart from gospel ordinances, however, what is the spirit of this ancient concomitant of prayer, in which it survives even for those who would neither go beyond nor fall short of the requirements of health in eating or drinking? What is it that still goeth not out but by prayer and fasting, as Jesus meant to teach?

Whoever has passed beyond temporal morality and religious usage to the pursuit of spiritual communion with God as Christ himself lived, will have found it necessary to translate the fast of the ancient saints into a daily practice of the Christian: not in abstinence from useful or palatable food, or from needful relaxation; but from many things innocent and proper in themselves which (not to speak of stumbling blocks to others) tend to obstruct the fullest influence and communion of the Holy Spirit. Again, not to speak of undue pleasure-seeking, or of pleasures that absorb too much time and attention; there is a host of secret tempters in the mind and affections of nature, to which one engaged in follow-

ing Christ fully, in the Spirit, cannot afford to give place (sin or no sin), and therefore finds a daily practice of spiritual fasting necessary to the life of prayer that he has chosen. The self-determining will that has chosen a closer and closest walk with God compels every uncongenial thought or object to *fast;* inwardly "crucifying the flesh with its affections and desires," "which war against the soul." Finding that the Spirit that dwelleth in him is a jealous spirit, and that His desires and those of the flesh are "contrary to one another," he takes sides actively with the former, and in this sense *fasts* while praying; and not only while praying, but between prayers; as to any objects of inward inclination which are found, by experience, unfavorable to the habit of prayer, although they may not have seemed to be otherwise objectionable.

Everything that is agreeable in life tempts us to dwell on it in thought and imagination, or desire and expectation. Referring here only to innocent things; such rumination tends surely to excess and habit, in a thoughtful mind especially. A writer in the *New Englander,* over thirty years ago, discussed this mental habit under the title *"Cultus Ventris"* and the text, "whose god is their belly . . . . who mind earthly things" (Phil. III:19). Its organ is the imagination—

"By which, in its legitimate use, the mind appropriates sympathetically the sensations or more complex interests of others; or, in its depraved exercise, appropriates to itself, as a separate mental indulgence, the pleasures that should be left at home in the inferior parts of its tabernacle. The same faculty, moreover, is exerted upon all the objects of our cognizance, up to God himself, and to the same effect; that of bringing their essential quality into the mind as a possession or quality of its own. Thus *Cultus,* throughout its entire range, is properly translated worship: not necessarily supreme worship, but still worship, in variable measures; its distinction being the voluntary conceiving and cherishing of any object for its own sake, within the mind. Cultus, or worship, is therefore characteristic of a moral being; and this, and his absolute self-direction in this, are the means by which he is capable of elevation or degradation.

"Moral good, it is evident, must consist in a wholly ascending cultus, terminating only in the moral altitude of Deity, *i. e.,* terminating never. But by cherishing in mental contemplation anything on which we must look down as an inferior grade in the range of susceptibility, or even to which we cannot look up or aspire, we cultivate essential depravity. Strictly speaking it is moral

evil thus to treat any object short of the Highest. . . .

"It matters not where we locate ourselves on the ladder of susceptibility. The point is to locate: to dwell somewhere in the range of self-indulgence, instead of spurning the stairs with elastic foot and eye arrested only in the perfection of divine love. The prostitution of that noble power of ascent, the imagination, may be the rehearsal of simple brute sensation, or it may ruminate the higher reflexes of the sensitive scale, the dearest human affections and the finest delights of nature and art. The essential evil is with us still in every range of affection where we settle down to expatiate. Where shall we find a subjective satisfaction fit to turn and luxuriate upon mentally? in other words, a worship short of God Himself—which is not idolatry and corruption? Not even in our own felicity in God."

This kind goeth not out but by prayer and *fasting*: not the maceration of the flesh, and the suppression of Nature where she belongs; but fasting even to starvation of the carnal proclivities of the *mind;* regardless whether their objects are lawful or not. This fasting is a solvent for doubts that may arise whether our desires are innocent. Whether innocent or not, they become spiritually evil by rumination; and a God-seeking soul will need no further argument to stop that; and stopping that will shut off the perplexing question if we cannot settle it. It is not easy or momentary, this fasting; but a constant fight and vigil. The prize is "to him that overcometh;" and here is the strategic centre, the objective point which, carried, carries all with it.

As to literal fasting, it may be said that bodily discomfort can be no help to devotion, but rather a distraction, at least if self-imposed. Chastisement accepted from God, in submissive faith and love, becomes a most precious means of grace, as many can testify. But penance or "will worship" is an attempt to work off beforehand some part of the pains of purgatory that are falsely conceived to be not only due to sin, but also to have in themselves a purifying effect. Instead of chastening, however, they minister to self-sufficiency and self-merit; for therein lies their only reason, unless they are supposed to fulfil a part of the punishment due to sin; and that comes to the same thing in the form of self-expiation and so far rejection of the only true atonement, in Christ.

"GODLY LIVES" AND "CHRISTIAN PEOPLE."

At a recent meeting of the Presbyterian Union, of New York, Rev. S. D. McConnell, D.D., rector of All Souls Episcopal Church, was a guest and speaker; devoting his remarks to the interdenominational—or rather, the evangelical—barriers against Christian unity as he conceives it. He made clear his own conception of Christianity or the Gospel, by saying:

"In my boyhood days there was one man living a godly life in the community, yet outside the Church: today there are many such men, and some women, particularly, and—I say it with regret—among the younger and most highly educated set;—all living blameless lives and probably very justly expecting to receive their eternal reward, yet like James Stewart of my early recollection, they are greater stumbling blocks to the churches than the arrant sinners."

There have always been men outside the Church, or even within it, so ignorant of the first rudiment of the Gospel as to suppose that "blameless lives," so-called, are the ground of Christian hope and of a claim to "eternal reward." Much loose misusing of language has afforded excuse for so gross a misunderstanding on the part of those who, like the Pharisees, neglect the Word of God and are content to receive oral tradition in its place. Unhappily the misunderstanding spreads so widely within as well as without the churches, that men of Dr. McConnell's views can permit themselves to occupy evangelical pulpits, and are welcomed into the elastic fellowship of men who preach and insist on the entirely opposite sense of the "Christian:" that is, one who, making no pretension of blamelessness or reliance on his conventional morality, casts himself wholly on the blood and righteousness of Christ for undeserved pardon with the power of the Holy Spirit to sustain him in contending against sin and in cultivating a holy life, which is a life separated from the world unto the kingdom of God.

Yes, it spreads, every day; and whether it will submerge the evangelical churches in a mere "society of ethical culture" under priests like Felix Adler and rectors McConnell, Newton, and others in the high places of every denomination, depends, under God, on a pronounced separation *yet* to be made between followers of Christ in His own atonement and regeneration, and those who, though assuming His name, are "going about to establish their own righteousness and have not submitted themselves to the righteousness that is of God."

"Salvation."

Critical Study of the Bible.

BIBLE REVISIONS REVISED.

MATTHEW XXIV: 15-41.

15. "When, therefore, ye shall see the Abomination of Desolation." Neither of the nouns expresses itself to the English ear, perfectly. "Abomination" (*bdelugma*) is radically stench; and "of desolation," Hebraistically, is *causing abandonment* or *a desert.* In its religious application, the phrase denotes that adulterous intrusion of another into the sanctuary of God's own union with man, His temple, whether material or spiritual: "Thou shalt have no other god *before me;*" not the idol *per se,* but its intrusion; that is the *loathsomeness that vacates* of God's Presence and leaves the temple forsaken and empty but of its abomination.

"Spoken of by Daniel the prophet." *By* is an ambiguous word. It may suggest either mediate or original authorship; more naturally the latter. In the latter sense it would be represented in Greek by *hupo;* whereas here and in all like instances, it is represented by *dia,* which means *through,* and conveys the proper idea of prophecy as spoken by God *through* the mouth of a man. The distinction is practically vital to preserve by emphasis.

"Standing in the [or *a*] holy place." The absence in the original of the definite article *the* may be significant, as has been noted; giving a wide spiritual and an ultimate latter-day application to the warning. Yet the context identifies at any rate the temple at Jerusalem as the undoubtedly immediate subject of the prophecy and of its fulfilment.

"Whoso readeth," etc., and the 16th to the 41st verses, are improved in current English and literality by the revisers, but hardly any intrinsic improvement seems to be called for; unless (among other minor shades of expression) *oppression* or *violence* might express *thlipsis* better than "tribulation," which by usage represents any kind of distressful condition. "Coming" is in each case to be literally rendered Presence (*parousia*). It seems, too, a more than doubtful venture to say *He* instead of *it* is nigh, in v. 33; even in the metaphorical sense, as judge of Jerusalem for the time being—In v. 27 *phainetai* implies both "shineth" (A.V.)

and "is seen" (R.V.), but is literally *appeareth,* and why not print it so?

Verses 16 to 21 plainly relate to the conditions attending the siege of Jerusalem by Titus and the conduct commanded to the disciples (16th-18th) and remembered and obeyed by them at that time before escape was cut off to the miserables within the city. That the cruelty of oppression (*thlipsis*) both within and without the walls, was without precedent in history, may well be believed by those best informed who read the description by Josephus. And that there never again shall be on earth such a hell of oppressions and horrors as Christ-rejecting Judaism invited and inflicted in ever-monumental chastisement on the Chosen People, is a promise that may well be cherished by mankind henceforward.

Thence to the 26th verse, the prophecy assumes a double sense, although literally and entirely applicable to the times before-mentioned. The 22d verse may or may not be meant for a time still future, that must be cut short in mercy to the elect of Christ, lest all should be destroyed by the *thlipsis.* In the 27th verse, however, the prophecy at once and unambiguously leaps forward to the "consummation of the æon" by the Second Presence of Christ.

Closing this scene with the 31st verse, our Lord distinctly marks a fresh departure from the beginning, by the words "Now learn a parable from the fig tree." Literally, And from the fig tree learn the comparison. "These things, or rather *those* things (*tauta*) of which He had at first forewarned them, are again referred to as the signals of the coming tribulation or oppression of Jerusalem; when "encompassed with armies." This interpretation seems to be demanded by the words, "This generation shall not pass away until all those things come to pass, (*genētai*)" rather than "be fulfilled" (A. V.) or "be accomplished" (R. V.)

The fragmentary passages of this discourse—which was perhaps not delivered, certainly not abstracted or quoted from, with logical coherence—involve abrupt transitions and returns, which have been extremely perplexing, if not designedly so. Again, at verse 36 it plainly returns to the last times, the Second Presence of the Lord. This, indeed, is indicated by the emphatic words *hēmeras ekeinēs,* unobserved by either version. We should read with emphasis accordingly, "But concerning THAT VERY day

and hour no one knoweth," etc.; thus marking the transition in the discourse, which is judiciously indicated in the common version by a change of paragraph. Luke makes the division clear (xxi:25) by locating his verses 8 to 24 within the time of that generation, and then, at the words "until the seasons of the nations shall be fulfilled," passes, with an emphatic "and" (*kai*) to the awful portents that shall announce His appearing; as Matthew turns, at xxiv:35, to the suddenness of His Presence (*parousia*) vs. 37 and 39.

HISTORICAL OUTLINES.

SEMI-MILLENNIUM OF THE KINGS, OR 3D QUARTER OF THE BI-MILLENNIUM OF ABRAHAM. THE TEMPORAL COURSE OF DAVID'S HOUSE (IN JUDAH) TO BE COMPARED WITH THE COURSE OF THE 10-TRIBES SECESSION.

Erratum:—Attention has been drawn to an error on page 361, vol. iv, of "Salvation," in the mention of Adonijah as "a second son of Absalom's mother." Absalom was the son of Maachah, daughter of the king of Geshur (2 Sam. iii:3) where Absalom took refuge after avenging on his brother Amnon his crime against his sister Tamar. But Adonijah was the son of Haggith (2 Sam. iii:4). The observation, in 1 Kings i:6, that "Adonijah was born after Absalom," unconnected with mention of their different maternity, occasioned the slip.

The 500 years of the Kings present throughout a confused *melée,* or conflict, in both sections of Israel, between faith and idolatry or unbelief, between powers divine and satanic, complicated by the passions of violent and unrestrained natures, such as the "stiff-necked" race has produced perhaps beyond all others; although it is noteworthy that the occasions of disorder and conflict have not so often arisen from merely sensuous passions as in the histories of some other races. "Super-strenuous" is an adjective that may best serve to characterize the Hebrew race distinctively.

In this chaotic struggle we find little scope for generalization. No controlling personality or decisive epoch arises to shape and represent the age. Good and evil are inextricably intertwined in the times and characters of the Davidic kingdom; but evil flowed

nearly unmixed through all generations of the seceding tribes as a nation, from the initial departure from the God of Israel, under Jeroboam, to the final discharge of an incorrigible remnant into the heathen world—like the ultimate remnant of Jewish unbelief after a thousand years longer probation—for such purposes of universal Divine philanthropy as we have seen and shall see, including the promised restoration to come for all Israel at the end.

Over against the tremendous Satanic powers directed like an uninterrupted storm of artillery against the institutions that embodied faith in God for those times, the most admirable object lesson for all times is the persistent labor and patience of God's love in teaching, chastening and admonishing the ever-rebellious generations, by princes and by inspired prophets, in numbers unknown to us; together with the still more affecting displays of His readiness to pardon and his unreserved omnipotence to save and defend, even to the very last possibility of redemption. Among the agencies of Divine mercy and long-suffering, especially towards the lost tribes and for the sake of the elect of Abraham's seed among them, the mighty works of the double prophet, Elijah-Elisha, throughout five reigns in the secession, stand out above all other historical remains of that period, and invite the most studious review; more circumstantial, however, than the present stage in our plan will admit.

SUB-OUTLINE OF THE KINGS OF JUDAH.

There were twenty-one kings of David's line in the five hundred years of probation before the disciplinary submersion of nationality for seventy years in Babylon. There were eight godly kings, of whom the half were sons of impious kings, and the other half left their kingdoms to impious sons and successors; and not one of them failed to fall into apostasy or glaring disobedience before the end of his personal probation. Eight were without mitigation bad. Others were like the feet of the image in Nebuchadnezzar's dream, partly of good metal and partly of miry clay.

To recapitulate in order: the features of David, Solomon and Rehoboam, three, have been drawn. Their reigns were, respectively, forty, forty, and seventeen years; ninety-seven in all.

During the first three years of Rehoboam, the covenant of God was kept; and the godly of all Israel, especially the Levites, who were ejected by Jeroboam, flocked into Judea to maintain relations with the God of their fathers. The other fourteen years of Rehoboam were a period of flagrant apostasy on the part of both prince and people, consequent on the vast prosperity and superior prestige which they enjoyed through the acquisition of the best elements of the seceding kingdom; leaving to Jeroboam a population like the priesthood he picked up, "of the dregs of the people," in a religious sense; which renders the prompt descent of that kingdom into all the abominations of the heathen not difficult to understand, since even the emigrant *élite* of the people were so swift to corrupt themselves under the very shadow of the temple. Abijah, fourth of the Davidic kings, continued, apparently, the *regime* of his father, Rehoboam, for three years; making up 100 years of the dynasty. Yet Abijah was brought by overwhelming peril, in the providence of God, to resort to Him and gain deliverance in a glorious victory which restored him and his people to their faith (2 Chron. XIII); when attacked by Jeroboam with forces two to one, yet given one of the most remarkable and decisive of victories, on his appeal to God's promise for David's throne and for Jerusalem His seat.

Of the fifth king, Asa, there is ambiguity in the date of his actual reign, as well as Abijah's return to the Lord. For it is said (1 Kings xv:1) that Abijah began to reign in the eighteenth year of Jeroboam, and reigned three years, i. e., to the twenty-first of Jeroboam. Yet in verse 9 it is said that Asa began to reign in the twentieth year of Jeroboam; as if he had been admitted to a co-regency with his father or else had practically superseded his father a year before the death of the latter. May not this have been either a consequence or else a cause of the changed attitude of Abijah and the people at the great battle with Jeroboam. At all events, Asa began his reign, whether then or afterwards, with a thoroughgoing religious reformation of the court and kingdom. He went so far as to "remove Maachah, his mother [or queen mother, for she is also named as Abijah's mother] from being queen, because she had made an idol in a grove (or *Asherah*), and he cut down her image and burnt it." After a signal victory from God over a vast army of Ethiopians (Arabians?) "he took

courage"—and great courage it required—under the exhortation of Oded, the prophet, to put away the abominations, not only out of all the land of Judah and Benjamin, but also out of the cities that he had taken from Ephraim. Nevertheless, "they fell to him in abundance, out of Ephraim and Manasseh, and out of Simeon, when they saw that Jahveh, his God, was with him; and they gathered themselves together at Jerusalem and entered into covenant to seek unto Jahveh, the God of their fathers, and that whosoever would not seek unto Jahveh, the God of Israel, should be put to death" according to the law of Moses. Such was the first of those great revolutionary reformations, under four of the godly kings of Judah—Asa, Jehoshaphat, Hezekiah and Josiah—that gave their character to the history of their times as a whole, down to the last stage of incorrigible unbelief, rebellion and captivity.

But—alas, the "but" that closes all the story of our goodness! Asa forgot the Lord whom he had known at the beginning of his career in two of the most tremendous victories of deliverance on record, and in the latter part of his reign, his thirty-sixth year, he flinched from the same once vanquished foe (Israel), turned his back upon God, and plundered the house of God to bribe the king of Syria to help him. Moreover, when rebuked and admonished of Divine judgments for this act of unbelief, by Hanani, the Seer, Asa was enraged and put the seer in prison, and also oppressed some of the people who dared to side with the prophet. In a like spirit, soon after, when greatly diseased, "he sought not to Jahveh, but to the physicians, and died"—in notable contrast to his descendant, Hezekiah, in a like condition—after two years of extreme suffering. His forty-one years made up 141 of the Davidic series.

Jehoshaphat (the sixth) followed, and completed the reformation which Asa seems to have left morally incomplete, by extermination of the sodomites. Also in the third year of his reign he set on foot a most remarkable home missionary and Bible-school movement; sending the princes and Levites, with the book of the law of the Lord, throughout all the cities of his kingdom, to teach among the people the ways of the Lord.

But why do God's most honored servants, after beginning nobly,

so often relapse from faith and obedience in later life? One would suppose they must go onward still, the farther they go. It must be the corrupting influence of the very success and greatness that early piety had brought them. Jehoshaphat had become, under the favor of the God whom he served, a very great king, even among all the nations round about. Was not his heart lifted up with natural ambition, partly pious withal, to reunite the people of God as one kingdom, and in one divine faith and worship? To this end, apparently, he sought to conciliate the most abominable of the kings of Israel, Ahab, the one who then came in his way, by lending his own great military force and fighting in person by his side and yet more fatuously espousing the daughter of Ahab and Jezebel to his own son, Jehoram, in the hope that the two kingdoms might be reunited under a united dynasty. Such is the reasonable explanation of his policy, for which he was reproved by Jehu, the son of Hanani, the Seer, and assured of anger from the Lord. Nevertheless, he persisted in that policy, and joined in a commercial enterprise with Ahab's "very wicked" successor, Ahaziah; which came to naught in a storm. The end of it was that his next two successors, Jehoram and Ahaziah, were involved at once in the wickedness of their Jezebelite wife and mother (Athaliah), and of Ahab's house, and in the curse of extermination pronounced by Elijah and executed by Jehu to the last man and woman of the unhallowed connection; Ahaziah and all his brothers included; the brothers by the murderous Athaliah herself, with the exception of the secreted infant, Joash. Nevertheless, Jehoshaphat was never forsaken nor left to forsake his God, in spite of the "well meant" but carnal and foolish policy to which he had swerved. Once and again he was still saved with a miraculous victory for which he sought unto the Lord alone; as it seems he, for one, did consistently and always, and ended as he began, one of the saviors of his people under God to the last; and it is notable in contrast to some other periods in Judah, that he had his people with him in the good way. Jehoshaphat reigned twenty-five years and completed 166 years of the Davidic kingdom. His son, Jehoram, the seventh king, with the Jezebelite wife, Athaliah, (strangely united by his father in a co-regency with himself in the last of his life), entered on a career worthy of his espousal, and added

eight most infamous years to our chronology, making 174. To these his son and the son of Athaliah, Ahaziah (eighth king) added one year (175) before he fell before Jehu in the company of Ahab's Ahaziah (apparently the cousins were named as well as born in concert) at Jezreel. Athaliah then murdered all the other heirs of Jehoshaphat except the infant son of Ahaziah, Joash, who was secreted from her by his nurse. She then reigned over the land six years, until the infant Joash was brought out as ninth king by the brave and godly high priest, Jehoiada, and she was ignominiously slain. Her years lengthened the tale to 181, and Joash added forty—221. Beginning at only seven years of age, under the tutelage of Jehoiada, he was admirably well guided until the death of that good man, and then fell under the opposite influences that were always ready for an unguarded prince. The corruption from Ahab's and Jezebel's blood seems to have worked thoroughly in the court and kingdom during its fourteen years of prevalence; for the princes of Judah came to Joash after the death of Jehoiada, with flattery, and drew him to unite with them in returning to idols. Prophets remonstrated in vain with these wicked unbelievers, and for so addressing the people Zechariah, the son of Jehoiada himself, was murdered by them under the authority of that monumental ingrate of Jewish history, King Joash. Punishment swiftly fell on the murderers and idolators, from the king of Syria, Hazael, whom Elisha had anointed to exterminate the last of Ahab's blood who might escape the sword of Jehu. He captured and looted Jerusalem, "destroyed all the princes of the people," and left Joash to the vengeance of his own servants for his abhorrent crime, and he was refused even a place in the sepulchres of the kings.

The tenth king, Amaziah, under the terrible chastisement foregoing, made a tolerable reign of twenty-nine years (250), until, after a signal victory in the name of God over the Edomites, he adopted their idols and worshipped them. Then, in the pride of his heart, he challenged the king of Israel, was defeated, captured and brought to Jerusalem to see his capital plundered and its walls demolished. Afterwards he came to a miserable end by an uprising of the people whom he had led to sin and disaster.

Eleventh king: Uzziah began well, and became one of the

great kings of Judah, reigning fifty-two years (302.) "But when he was strong he [too] was lifted up;" impiously assumed like Saul the office of a priest in imitation of the kings of the East; and was smitten with leprosy until the day of his death; Jotham, his son, acting as regent. Afterwards Jotham, as twelfth king, continued the Mosaic religion of the state for sixteen years, making 318. Jotham was followed by Ahaz, thirteenth king, who came as near to a parallel for Ahab in lavish idolatry of foreign gods as his name resembled his; for another sixteen years, 334. Sorely chastised by overwhelming victories of both Syria and Israel, he was the first to make submission to Assyria as a vassal for protection, in spite of both mercies and admonitions from the Lord by the mouth of Isaiah. In his death "they brought him not into the sepulchres of the kings."

The fourteenth king, Hezekiah, inherited, like other sons of wicked kings, the fruits of preceding chastisement, and recorded in the annals of Judah a memorable reign of faith and godliness, lasting twenty-nine years (363). This reign was marked by a great missionary work in the idolatrous tribes of the secession; sending posts with letters from the king and princes throughout all Israel and Judah, entreating them to turn again to Jahveh, and to assemble again in Jerusalem to renew the passover "as it was written." Though many of apostate Israel mocked the summons and laughed the messengers to scorn, others obeyed, and a vast congregation was assembled. After the great passover, the like of which had not been known for generations, all the people went forth to the cities of Judah, Benjamin, Ephraim and Manasseh, and demolished the idols, altars, Asherim and high places (which had hitherto been allowed) "until they had destroyed them all." But at last King Hezekiah's heart too "was lifted up," and flattered by attentions from the king of Babylon, he made a proud display of the riches and splendors of his capital. For this Isaiah reproved him and denounced severe judgments to come. But Hezekiah, unlike some before him, humbled himself and was pardoned and spared; for in that matter "God had left him to try him, that he might know all that was in his heart." The miraculous deliverance from the siege by Sennacherib signalized this reign. But the vassalage to Assyria begun by Ahaz, had been humbly continued

through want of faith, and the treasures of the capital (for "he had exceeding much riches") of the king's house, and of the house of the Lord, even to the gold from its doors, had been all sacrificed to pay the tribute that Sennacherib demanded and yet without averting the invasion until in answer to prayer, "the Lord sent an angel that cut off all the mighty men and smote a hundred and eighty-five thousand" of the Assyrians in one night.

What, after all this, made Manasseh—the son of Hezekiah and fifteenth king—a monster of impiety and blood? We have perceived some visible causes for the previous religious revolutions in the government, especially those for the better. Here we are referred only to another vicissitude of that perennial conflict of parties in all nations, which in Judah mostly raged between the unbelieving and worldly element and those who still stood for the true God, in spite of heathenish hate with kingly power and persecution unto death; until finally overpowered by the infidel revival that followed on Josiah's military catastrophe. Manasseh was not born until some two or three years after the great display of Divine power against the host of Sennacherib; and coming to the throne at only twelve years of age, seems to have fallen into the hands of the heathen party, and to have become their instrument for the total subversion of the state religion, and for a bloody suppression of the godly party which contended for the preservation of Hezekiah's *regime*; for he "shed innocent blood very much, until he had filled Jerusalem from one end to the other." It was both a complete triumph and an abandoned riot, of all the heathenism of the nation, in sensual immorality, and in extremes of profanation and cruelty, comparable only to the defilement and heathenization of the temple and persecution of the worshippers of God which Anteiochus duplicated but could not exceed, five hundred years later. For all this, the *regime* of Manasseh, as weak as wicked, was left helpless against the unremitting advances of Assyrian empire. Probably it was led to rebel against the vassalage to Assyria that had been established in the two preceding reigns; or, probably, it had become so impoverished by public and private profligacy as to have defaulted in the annual tribute. For the Assyrian commander seems to have simply made an example of the king by carrying him in chains to Babylon. In that

misery his eyes were opened and his heart was "humbled greatly" before God. Scarcely any example more affecting was ever recorded of the compassion of God to the chief of repentant sinners. The providence of God, probably through the changed temper and attitude of Manasseh in captivity, caused the emperor to pardon and restore him to his kingdom. There he was enabled to overcome the heathen element of the court, to undo the idolatrous revolution of which he had been the instrument, and to restore the altar and worship of God in Jerusalem. His reign in all, of fifty-five years, brings the life of the dynasty to 418 years.

The next two years (making 420) fell under Amon, the son of Manasseh, and sixteenth Davidic king, whose impiety under the circumstances is hard to account for, unless we consider the probability that Manasseh's disgrace. late repentance and restoration had left him too weak for a complete subjection of the heathen party with which he had before identified himself, and which revived upon his death and returned to power with the young man Amon for its head, who had grown up under its influence. Amon perished by a conspiracy; when his son and successor, Josiah, the seventeenth king of Judah, was but eight years old, and had, by the providence of God, been forgotten as unimportant, under the influence of a godly mother, as we guess; for he had already "begun to seek after the God of David, his father." At this time also we may suppose that the influence of the future prophet Jeremiah began to be felt privately, as it was publicly in the thirteenth year of Josiah, and thenceforward until the captivity. At only twelve, in some way that we can only farther guess, God gave Josiah ministers sufficiently potential to enforce his zealous purpose to "purge Judah and Jerusalem from the high places" once more, as well as from the shrines of idolatry; "and so he did in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali." He repeated the sweeping religious revolution which his great-grandfather Hezekiah had made, with a second restoration of the word of God and the teaching of the same, and another magnificent revival of the passover for the whole nation at Jerusalem. But at last, as a vassal of Assyria, Josiah, by a mistaken policy or else under mandate, opposed an advance of Egypt against the rival world power, was overthrown and killed at Megiddo—great apocalyptic type of

some collision of world powers yet to come—and with him fell the last barrier that the long-suffering of God raised against the incurable degeneracy of the Jewish kingdom. His reign of thirty-five years made 455 years of David's line, and ended all the good in it until the CHRIST. His son, Jehoahaz, nominally the eighteenth of the line, stood but three months, when he was deposed by the Egyptian conqueror of Judea, who carried him into permanent captivity as the head of a rebellious party, and put his brother Eliakim in his place under the vassal name of Jehoiakim. As the nineteenth of the line he reigned eleven years—466.

Jehoiakim did evil in the sight of the Lord, and of his imperial master also. For in the third year of Jehoiakim the great world-conqueror Nebuchadnezzar arose and recovered Jerusalem and his vassal, the king, who in the third year after rebelled and was ultimately taken and carried to Babylon after a reign of eleven years, making 477. Jehoiachin followed for a hundred days, nominally the twentieth kng; then surrendered and was carried to Babylon, and his uncle, Mattaniah, was left as king under the vassal name of Zedekiah. He also (the twenty-first) continued eleven years in wicked subjection to the now dominant heathen party, like his four immediate predecessors; making up 488 years in all. A false prophet, Hananiah, incited the king and people in the name of God and by promise of Divine protection, to attempt to throw off the yoke of Babylon, in spite of the word of the Lord by Jeremiah. The Egyptians were again advancing for the last time. The king sought the word of the Lord and Jeremiah commanded submission to Babylon. But the heathen party were for Egypt and were encouraged by the temporary retirement of the army of Babylon to meet the Egyptians; so that they prevailed over Zedekiah to let them suppress the prophet in a dungeon pit of deep mire. From this Zedekiah released him, and called him in secretly for counsel from the Lord, with promise of protection; which counsel was surrender, as before. But this was more than Zedekiah could control. The city resisted in vain, and the king, princes and all but the poorest of the people were wholly deported to Babylon, to remain there for seventy years, by the word of the Lord; while the temple, the walls of the city and every house of any consequence were demolished and burned, making an end of all further struggles against the empire, until it was ended iself by the Medo-Persian conquest under Cyrus, seventy years later. We turn next to the course of the sister kingdom of "Israel."

"Salvation."

84 *From a Keswick Discourse by Rev. F. B. Meyer.*

"A FAITHFUL CREATOR."

1 PETER IV:17-19.

For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God? . . . Wherefore let them also that suffer according to the will of God, commit their souls in well-doing unto a faithful Creator.

The time is come when God, in thy heart (if thy heart is intended to be His holy house), has set up His judgment throne; and, before Him, thy most secret life is being now revealed. A door is being dug through the wall which thou dost build so carefully, to exclude introspection by thy nearest and dearest; and through the door, the light of God is, at this very hour, shining in upon the walls within, which thou hast covered with the figures of thy unholy imagery. What thou hast said and thought in the dark is now being revealed as upon the house-top, and God is judging thee by His light. O, son of man, prepare to meet thy God; and, whilst I am speaking, let God say to thee what He wants to say to thee about thyself. Thou minister of His religion, thou art more careful of the cleanliness of thy linen than thou art of the cleanliness of thy heart, thou teachest a higher doctrine to thy people than thou art living in thine own self; Christian worker, who so often art contaminated by the evil of those among whom thou art working; Christian man, whose very soul is filled with vanity—let every heart be open just now to the judgment of Him who begins to judge His house.

Do not trouble, do not be afraid; but, whilst we speak, commit—and it is the word used of our Lord when, on the cross, he said "Father, into Thy hand I commit my spirit"—do not fear, but, at this solemn moment, commit the keeping, the curing, and the healing of your soul into the hands of Him who is a faithful Creator. Here is the Judge, but here are the hands of the faithful Creator.

Why does St. Peter say "Creator?" I should have expected him to say "Redeemer." No. Peter puts away the word "Redeemer," and he says "Creator." Why? Because the Creator made us; He knows us, and He can understand us.

I sometimes go to God and say, "I cannot understand myself. I am the greatest puzzle to myself that can be. But Thou madest me, and Thou canst unriddle the mystery of my life. Take me back, the puzzle that Thou hast made; I put it back upon Thee, the Creator, that Thou shouldst find the solution of its mystery." There are other times in my life when I say to God, "Thou didst make me, and Thou knowest the power of the heredity behind me; and Thou knowest the frailty of this nature, so easily touched and thrilled and moved. I cannot hold it in leash, these fiery coursers break from my restraining curb."

There are other times when I sit down, weary and tired with my

nature in its weakness. And I look up into His face again and say, "Father, Maker, Creator, Thou knowest what these tired nerves mean; Thou knowest that I cannot think two thoughts tonight; Thou knowest that I cannot pray just now, because of the overstrain on my life, in its effect upon my prayers, upon my Bible, upon my study, upon my religious emotions; but Thou knowest that, underneath all, the intention of my heart is to love Thee best."

All through this place today I have been meeting with overtired people, with men and women who have been working in their parishes or mission stations for the past months, and who are like jangled harps. They have been complaining that they cannot feel this and cannot feel that. They tell me that they cannot pray by the hour or by the five minutes; they can only lie before God and look up into His face inarticulately. They tell me that they cannot read or study the Bible as they would wish, and they have been searching themselves for it.

Nay, it seems to me that, if there should be in your home a little child who was brought into this world by you, and who, in its weakness, is always puling and crying—one that does not grow up to strong manhood, but lies there in its helplessness—you, its faithful creator, watching over it day and night, are more drawn to it in its weakness than you would be by its health.

O, men and women, I have to say this: that the greatest argument there is with God is the weakness and sinfulness and helplessness of some creature whom He has made. You have been going about the world saying, "If only I could pray long, pray eloquently, read my Bible and find out wonderful things in it; if only my emotional life were like a fountain; if only I knew, in every portion and part of me, the bounding vigorous life of God—I should have comfort." Ah, soul, thou mayest have better comfort now, when thou liest at God's feet, when thou art weak and broken and helpless; for every infirmity of thine is an argument that touches God more than strength does.

I saw once a sight that I shall never forget, I think. The blacksmith of the village, one blow of whose hand could fell the strongest man in the country side—I happened to be near when he came to his little cottage home. In the cradle, alongside the fireplace, lay a little weak child. As soon as the child saw the father enter the doorway, it held out its thin arms and cried. The big man knelt over it, and the child caught him by his beard and held him; and the man, who could not be held down by three men, was held down by the weak hand of a little child! My God, I can draw Thee down from heaven by my weakness, because Thou art a faithful Creator, and Thou canst not forsake the work of Thine own hand!

All this day I have been talking to people who are meddling

with their souls. They are putting the soul right here, and putting it right there, trying to tie some thoughts upon it that are not natural to it. I met one lady who was trying to feel more sorrow for her past; another friend was trying to bring about in himself a revolution of his natural ordinary constitution, his personality. I have met other people who think they are not doing enough; and I met one person who thought that she must go through some excruciating sorrow. Oh, leave yourselves alone! Commit the keeping of your soul to Him; hand it over, and then hands off. You do not trust God.

A dear man came to my place this afternoon, and after I had talked to him for a level half-hour—I hope he'll forgive me for mentioning it here— I asked him to pray. He said, "Lord, help me." I said, as soon as it was decent to pull him up (and I nearly stopped him in the middle), "Didn't I hear you say 'Help?'" In a nervous sort of way he said, "Yes." "Well, my friend, you do not need help. It would mean that you are going to do a bit and that God is going to do a bit; and that your bit is going to fail, like the heel of Achilles." No, that isn't it; you needn't say "Help." That is where you have been going wrong all your life: "Help me to be good, help me to keep my garden, help me to be holy." I want you to-night to hand the whole thing over to Him who is a faithful Creator. He made you, He understands you.

We are to commit our souls to God "in well doing"; that is, you must live up to all the good you know. You are not an automaton, that you should go on doing bad things and yet trust Christ to keep you; but as far as you know, abstain from wrong and live for Him. There is nothing in you or in me to propitiate or please Him; but because of His grace, He will be true to you, queer person that you are. There never was anybody like you before, and there never will be again. You are a peculiarity, you are one by yourself. When God made you He broke the mould, so as to make nobody else like you. And He knows you. He made you for a purpose; He is going to do through your life something that He could not do through anybody else. He made you with a distinct intention, and He has kept the key to the cypher. He knows about you. He can understand you; therefore hand yourself over to Him, and leave Him to see to all that concerns you.—*Rev. F. B. Meyer, in The Life of Faith.*

BRIGHT SIGNS OF THE TIMES.

Rev. F. B. Meyer was evangelistic-touring Norway and Sweden: a very genuine, hopeful, though spiritually rather backward kingdom. He says in a note to the Editor of *The Life of Faith,* that "In all these lands, and in many directions, there is the breath of a new life. It seems as though it were the early warmth of April, which harbingers the spring. The influence of *Keswick,* and of the circulation of *The Life of Faith,* is much more profound than I had realized."

TENT WORK BY THE BROOKLYN CITY MISSION.

During the last summer the Brooklyn City Mission Society operated four tents through the greater part of the summer, at an expense of about $1,400, including the purchase price of three tents and their equipment with lights, seats, floors and platforms. The average running expenses of each tent, including lights, janitor service, printing and miscellaneous items were $15 a week. The aggregate attendance at the four tents was 37,102 and the aggregate attendance at the open air services held in the vicinity of the tents was 15,314, making a total of 52,416 persons reached by the services. The number of persons professing conversion was 376. Two of the tents were operated in connection with churches, which provided for the expenses.

THE NEW YORK (CITY) BIBLE SOCIETY.

The Seventy-eighth Annual Report shows a year of active work in Bible Distribution; among the immigrants 31,333 volumes, in 23 different languages; and 8,970 volumes in 13 different languages, among the sailors in the harbor. The whole number of volumes placed during the past year was 62,583. The number may seem large, but is really small in comparison with the number which could be placed judiciously, if the means were at hand for extending the work and making the distributions more liberal.—Office, 66 Bible House.

THE LAST JOURNEY.

The little traveler set forth
With one last smile of sweet content.
There are no footprints, south or north,
To show to us the way she went;

No tiny footprints in the snow,
No flower for token backward thrown,
"Sweetheart," we wept, "why must you go?"
Smiling, she went her way, alone.

The little traveler went her way
And left us all who loved her so.
She journeyed forth at break of day—
A long, long way she had to go.

The stars were paling in the sky—
Their kind eyes must have seen her start.
We could not see; we could but cry,
"Come back to us, dear heart, dear heart!"

The little traveler's tiny feet
Have found a path that we must find.
She was so little and so sweet!
We cannot linger, left behind.

We stumble, seeking, day by day,
O little traveler! Who will send
A guide to point us out the way
To find you at the journey's end?

—*Francis Barine, in Youth's Companion.*

"Salvation."

Evangelization of The Jews

The Cardinal Issue of the Present Century.

WHAT OF CHRIST IN GRAND STREET NOW?

On the day of this writing we hear from a discouraged friend of the Mission to the Jews of New York, of "surprise that 'Salvation' contains so little about it." But what would you have? Stories? They are good in their way, if true; and we are glad to have one of that sort occasionally to offer. But we cannot make them—or would not if we could—nor do we believe that the manufacture would promote increased interest in the end. Neither do we journalize the less important experiences or remarks of good people to fill up pages which are but too few for the mighty works of Christ himself as they come within our view. Of those mighty works we have among the most wonderful of our time to report continuously from month to month and from year to year, in the gathering of Jews whom there is not room to receive, for nothing else but to hear the Gospel of the rejected and crucified Jesus. The Jews are not neglecting Him as His nominal followers are neglecting Him here. At least a hundred Jews wait on Him here, for every Christian who knows, or apparently cares to know, what He is doing here. How long He will wait on us, is another question. If His time should close on His Gentile church before it is ready to "come to the help of the Lord," that will be news to tell that will interest certain parties, at least, both Jewish and 'Christian.'

But the news we seek, endeavor, and pray to find, is that of the Lord's work in the hearts of Christians for compassion on His Jewish kindred in their unbelief and misery, having no hope, and without God in the world. Why are they ignorant of His movement among these Jews, unless because they are indifferent to it? No doubt that if we could announce an advance in Christian activity here correspondent to the work of the Spirit going on before, there would be no lack of interest or of means to sustain it and forward it. But since men and women and means must be forthcoming *before* the human advance which is to incite them can begin, that is a deadlock which resolute faith and endeavor of more than

isolated men must break. Those who are interested must also be united and concentrated. A simple, unambitious thing, but indispensable, as we have seen and urged these seven years; and as we believe, under God the single condition precedent to a glorious work of Divine grace to Israel, is that easy contribution of enlisted though humble names in collective influence and local activity for which we are asking.

But in this we cannot reckon New York so far as yet appears, or so far as its Christians of note and influence are concerned. These count themselves out, to a man, from aggressive missionary work among the Jews. Why? The great financial powers of Judaism in New York object to it. More, they will not endure it. If Jesus Christ himself is not able and willing to have it in spite of them, there is no one here who is. Half a dozen little meetings may be kept up, unnoticed by the Jewish population, and unnoticed therefore by the Jewish capitalists and great synagogues. But in the only instances where effective aggression has been made against Judaism in the name of Jesus Christ in this city, the aggressors have been repulsed by the foulest kinds of corruption and terrorizing, exactly such as were allowed in God's providence to prevail for the sacrifice of the Son of God in Jerusalem. A few days ago, a notorious instrument of the present successors in New York to the Jerusalem hierarchy of old, was called away to his account. The funeral was attended, we are informed—mean and obscure though it was—by the great and munificent Jewish millionaire, Jacob Schiff, in person! Well might that last tribute be paid to one who had done the vilest work since Judas—yes, too obscene often to print—these twenty years past, at the expense of the Jewish oligarchy, and with the aid, sometimes extremely active, of subservient co-capitalists and organs of the Christian profession. These have stood united and prosperous by such methods and instruments, against every formidable movement on this stronghold of Judaism, because the adherents of the King of the Jews in Christendom, the best of them, have scattered themselves in the impotence of isolation, and left His cause to casual individuals for its sustenance. The adversaries here have held their own; but they have not prevailed, because One mightier than money and wickedness combined has withstood them

and upheld His lowly tabernacle in Grand street, crowded with Jews, year in and year out, one marvellous sign throughout these six and a half years of weakness, obloquy and poverty. Exactly as in Jerusalem of old an united hierarchy of worldly and spiritual powers fight against Jesus with every weapon the Old Chief can furnish; while again the poor have the Gospel preached unto them, and the powerful will stop it if they can, or at least hinder and "worry whom they can't devour."

Why should this condition longer continue? No individual presumes to identify this mission with himself. It stands in the name of Him who has planted and upheld it alone. All His true servants are called on, however, to unite in embodying it, as it has not been embodied heretofore, and to put their strength together to roll on the chariot of salvation for the Jews, in which their King sits visibly alone. We ask not the great men; the rich, entangled in financial complications with hostile powers, nor their spiritual employees and organs. We call on the many humble and unencumbered men—yea, women and children too—unencumbered with great paper possessions and responsibilities, and free as servants of but one Master, who is in heaven—to roll themselves into one and present a front of many faces under One Head, against the Jewish powers of darkness which He has held at bay at this point so long.

There are three or four in New York, a legal quorum for the purpose—and perhaps three or four more—who will presently organize, with other staunch and unmoveable friends abroad, as we expect, under the general laws of incorporation. This as the first step towards enrolling an immediate membership of several hundred men, women and children, who cannot hesitate to pledge themselves to each other and to Christ and the church of Christ to safeguard and apply, by their own chosen deputies, whatever resources they can gather in their respective localities for the sustentation and advancement of Jewish missions from the present starting point, the John Hall Memorial Mission, 424 Grand street.

There is work enough and room enough in New York for a hundred-headed, or a thousand-headed Anglo-American mission to the Jews. Look at a few of the objects waiting to be added to the present series of barely four sermons a week to the congre-

gated Jews at 424 Grand street:

1. Preaching every evening, at least.
2. Reading room and Bible window always open.
3. Night Shelter, and Medical Dispensary.
4. Schools: Kindergarten, Industrial, Sewing, English, and Singing.
5. Stenographer in English, German and Yiddish, through whom you will know, *verbatim,* what is preached to the Jews.
6. Voluntary amateur musicians to lead or exhibit devotional song.
7. A Depository for gifts of personal property of every kind, from every quarter, which the impoverished and persecuted can use at need, or trade in.
8. A man of power as Superintendent of these and other such departments; with worthy co-workers, some at their own charges, others necessarily supported, to carry on the various branches of the work.

Finally: The sign and pledge of the kingdom of God for the Jews, in concrete material embodiment to their sight: an Institute worthy of respect as an expression of Christian sincerity; a true Temple Immanuel, where every phase of Jesus's love for His people shall be focussed and radiated.

Enough is before us for the present, and we will not try to lay out more until these works become organized. These, with all the disinterestness of those who should gladly give their labor and talents, will cost a large multiple of the total income of this Mission per year of the last seven. We are not afraid to guarantee that every dollar raised by the organized co-workers will be held to its utmost capacity of service, and accounted for, as a factor in these works and not in the support of lazy and selfish hirelings.

So much has "Salvation" to say about the Mission, this month. If it proves interesting, we shall be likely to find more to say next time. Meanwhile, the old, old story, which some have found unimpressive in repetition (as we have not) continues perennially reproduced in fact: namely, that the eagerness of the Jews to hear about Jesus and the Bible still crowds and overflows the little hall in Grand street, through the invisible power of Divine grace alone.

Before another issue of "Salvation" our friends will hear in-

dividually by circular from THE ANGLO-AMERICAN MISSION TO THE JEWS in its formally organized capacity, and will have opportunity to send in their names for enrolment, as some have already done in advance. If any should be overlooked, we beg them to remind us.

FINANCIAL REPORT FOR FEBRUARY, 1903.

Rent, $100: Ass't Missionary, $20; Janitor, $16; Gas, $2.50; Postage, $1.42.	$139.92
Total Receipts, February, ...	120.00
Deficit, February, ...	19.92
Previous Deficit, (June 10, 1902, to Jan. 31, 1903)	1141.09
Total Deficit (June 10, 1902, to Feb. 28, 1903)	$1161.01

PERSONAL SUPPORT OF MR. H. WARSZAWIAK.

Reported to Rev. Dr. Patterson for him, and paid:

June 10, 1902 to Jan. 31, 1903, ...	$1262.54
In February, 1903, ...	78.74
Total, so far as known, to Feb. 28, 1903, ...	$1341.28

THE SAMARITAN REMNANT AT NABLOUS (SHECHEM.)

Rev. L. Zeckhausen writes from Jerusalem to *The Voice of Israel*, of witnessing the Passover of the Samaritans on Mount Gerizim. He says: "As a community, the Samaritans are very poor. Tailors, cobblers, and small traders, they eke out a precarious existence. They live together at Nablous in what one might call the Samaritan colony—an irregular square of old houses. In the middle of the square is their unpretentious little synagogue.

"The first thing that met our eyes on nearing the summit was a thick column of smoke. Presently we saw before us an encampment of some thirty-five to forty tents pitched in two long rows on a level piece of ground, and a motley, surging crowd near and round it. The bulk of these people were Moslem and native Christian sight-seers, who seemed to regard it all as a huge joke. They unceremoniously pushed and pressed everywhere, and had to be kept in order by half a dozen armed soldiers and several zapteeyes (policemen).

"We were asked into the tent of the high priest, and received most cordially. Every possible information was willingly given

us. So we learned that the high priest's name was Jacob Ben Aaron; that he has been filling his office for many years; that the whole of the Samaritan community consisted of only two hundred souls, all told; that they had priests and Levites of their own, claiming a direct succession from Aaron and the ancient tribe of Levi, while the rest believe themselves to be descendants of Joseph. There would seem to be three families of priests, but they themselves preferred to speak of but one priestly family in three households. Every priest is a Nazarite from his birth, and has to let his hair grow long, and observe other precepts of the Nazarites. One had no difficulty, therefore, in detecting a priest from an ordinary Samaritan.

"As the sun was near setting, the high priest donned a long silk robe and walked out of his tent, we following closely behind him. Near the entrance to the camp there was a rough, low enclosure, some 150 feet by 30, at one end of which two big boilers, full of water, were steaming over a fire kept up in holes under them. About forty or fifty adult Samaritans, clad in long white linen robes, were squatting on little mats, performing their private devotions entirely in the Moslem style. Presently they all got up (except the high priest, who still remained kneeling before a low pillar), and commenced chanting noisily and with wild gesticulations a Passover hymn. The high priest then mounted his pillar, or stone, turned to the people and read, with a peculiar intonation, the twelfth chapter of Exodus. More chanting followed, during which time seven white lambs were brought into the enclosure, placed in position round the boilers, and surrounded by a double chain of young men, to prevent an outsider touching the lambs after they had been consecrated, and so defiling them. Three priests, with long knives in their hands, were standing over the prostrate sheep, waiting for a signal from the high priest to despatch them.

"The temper of the Moslem mob, standing on the low wall of the enclosure and pressing from behind it, became by now so unruly that the policemen had to strike hard with their whips and clubs to keep them in their places, and prevent their making havoc with the poor Samaritans' sacrifices.

"The high priest's voice was rising more and more above the reigning Babel around him, and the moment he pronounced the words: 'And the whole assembly of the congregation of the children of Israel shall kill it in the evening,' the seven lambs were slain with a rapidity that was simply astonishing—in probably less than a minute—and the victims were lying about with their

throats cut and consciousness extinct. Several of the Samaritans caught the oozing blood with their hands and smeared it on their faces, washing them, however, with water soon afterwards. The high priest having satisfied himself that the lambs were properly despatched, the people squatted in groups round the carcases of the animals, and, by pouring boiling water on them, caused the wool to come off cleanly and readily, and all the time another party were reciting endless hymns. When the wool was off and burnt, a pole was driven through the lamb's hind legs, by which it was lifted on to the shoulders of two men, the heart and the intestines were deftly removed and burnt, too, and the right leg, with the shoulder, cut away as the priests' portion.

"After this all the lambs were laid on a hurdle, carried to the pit, out of which we saw smoke issuing when we first had reached the summit, and there they were, one at a time, lowered by their respective poles. The pit itself looked like the mouth of a disused cistern, but was only some ten feet deep. Its sides and bottom were of solid masonry, and a strong fire was kept up in this improvised oven for some five hours previous to the lambs being lowered into it. The hurdle was then placed on the mouth of the pit, and by means of grass, mud and earth, this was hermetically closed. For over three hours did the carcases remain in the oven, and it was going on midnight when, under the accompaniment of more hymns, they were taken out, carefully carried in new wicker-baskets back into the enclosure, deposited on mats spread on the ground, and there and then eaten by all the males—each pulling a piece off with his fingers and eating it with unleavened bread and bitter herbs. No women were to be seen at the place of sacrifice, but pieces of meat were taken into the tents for them and the little children.

"The unleavened bread of the Samaritans looks not unlike very thin pancakes, and is in color just like the ordinary native bread.

"The Samaritans possess but the Pentateuch, in a style of writing which is extremely ancient. Its language is pure Hebrew, and differs but slightly, on the whole, from the text of our Hebrew Pentateuch. We were shown an ancient scroll of the law, the writing of which is in parts already defaced. It is preserved in a really fine case of embossed silver, lined with rich green velvet, and engraved on the outside with representations of the tabernacle, the ark, the altars, the seven-branched candlestick, the table of shewbread, and Aaron's rod. We were calmly informed that the scroll had been written by a great-grandson of Aaron, to wit, by Abishua, the son of Phineas, 1 Chron. iii:4; and that the case, together with its engravings, was the work of no less a person than Bezaleel, the renowned constructor of the tabernacle! Exodus xxxi:2. The articles are certainly of a respectable antiquity.

VITAL STATISTICS OF THE MODERN HEBREWS.

Mr. Frederick L. Hoffman, vital statician of the Prudential Life Insurance Company, of Newark, N. J., contributes to the New York *Medical Examiner* an elaborate discussion of the available data for comparative death rates between the Jewish and Gentile populations of America, Germany, Russia, and Northern Africa. He finds that while "the longevity of the Jews is unquestionably superior to the life-expectancy of 'Christians' . . . the life tables of the eleventh U. S. census are untrustworthy, and give values much too high for the Jewish population;" partly from a process of selection resulting in a superior physical type, probably quite considerably above the European average. He agrees with Ripley, "in opposition to the general opinion that the Jews of today are still a pure, or unmixed race. There is evidence to the effect that at least the two main branches of the Jewish people, that is, the Sephardim, or Spanish Jews, and their descendants, and the Askenazim, or German, Polish and Russian Jews, are subject to different rates of mortality and probably to a different disease predisposition or immunity, and what may hold true for the Jews of German extraction may be far from true for the Jews of Algeria, Servia or Bosnia.

The U. S. census for 1890 indicates a more favorable death rate for the population of Polish than of Russian or American origin; especially in relation to tubercular and respiratory diseases. "When we take into account their well-known conditions of life, the overcrowding in unsanitary areas, employments in unhealthy trades, especially tailoring, long hours of labor and low wages, the indicated favorable mortality of the Polish element from the most destructive diseases is indeed a remarkable fact, deserving of profound consideration."

"For European countries our information regarding the mortality of the Jews is, of course, more complete and accurate, partly on account of the relatively greater numerical importance of Jews in certain German, Austrian and Hungarian cities. The most valuable statistics on this subject have been brought together by Korösi in his quinquennial reports on the mortality of the city of Budapest. This city in 1891 had a Jewish population of over 100,000, forming 21.0 per cent. of the total. The proportion of Israelites has gradually increased from 16.6 per cent. in 1870 to 19.7 per cent. in 1881 and 21.1 per cent. in 1891. . . . It is shown that the death rate at all ages was 18.4 per 1,000 for the Jews, 27.8 for the Protestants and 32.5 for the Catholics: . . . but the most striking fact is the very low mortality rate from consumption, pneumonia, and diarrhœal diseases, among the Isralites. Thus the Jewish more favorable mortality rate is especially to be attributed to a much lower death rate from tubercular, respiratory

and diarrhœal diseases. Diseases causing a higher mortality among the Jews are the acute infectious diseases of childhood, but they are relatively of less importance, and the unfavorable disease factors are not sufficient to balance the lower mortality rate from the numerically more important causes of death."

"These observations apply only to the Askenazim, or Northern Jews. For the Sephardim, or southern branch, we have very fragmentary data of doubtful accuracy. The view of Burton, that the latter are physically and morally inferior to the former, is probably true.

From Algerian data it is found that "the average death-rate of the Jews, it will be noted, has been about 4 per 1,000 higher than the death-rate of the Europeans. This, in part, is probably due to a higher birth-rate and resulting higher infant mortality." [This acute statistician seems, however, to forget that the European population of Algeria not being indigenous nor so generally domesticated there for life, would naturally fail to furnish a full proportion of deaths, especially of infants. Naturally, also] "the excess of births over deaths is much more favorable to the Jews, the rate being 6.5 per 1,000 per annum for the Europeans and 21.2 for the Jews. . . . It, however, is quite significant to find that while generally speaking, the proportion of illegitimate births among Jews in Central Europe is exceedingly small, in Algeria this evidence of immorality is represented by 9.1 per cent. of illegitimate births among Jews, against 12.3 among the Europeans. The unfavorable views of authorities on the Jews of Northern Africa are confirmed by the personal observations of the writer, that in Morocco, at least, the immorality of Jews is in marked contrast to the moral status of the Israelites in other parts of the world."

"The probable causes productive of this remarkable tenacity of life and disease resistance among a people for ages the object of race hatred and fearful oppression, may be summed up in the statement that right conduct and dominant will, with an abiding unquesioning faith in himself and the future of Israel, have preserved the Jew and Judaism to the present day. Not in two thousand years has the position of the Jews been numerically, intellectually, financially and economically so commanding as at the beginning of the 20th century, with more than ten millions of adherents in every inhabitable portion of the Old World and the New."

"The Jews in this country have increased 350 per cent. since 1880, against 50.67 per cent. for the population as a whole. There are now over one million of these people against 230,000 twenty years ago, and the number of immigrants during the year ending June 30, 1902, was 57,688."

"Salvation."

Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of 'Salvation' to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a copy.

AN OVERTURE

To Christian Friends of Israel in Great Britain and America, and to supporters of the Mission to the Jews at No. 424 Grand st., New York, U. S. A.

At a meeting held in the parlors of the Marble Collegiate Reformed Church in Fifth avenue, New York, March 13, 1903, of the American Mission to the Jews (incorporated 1890), it was voted to change the name of that organization to

THE ANGLO-AMERICAN BOARD OF MISSIONS TO THE JEWS.

To fill the place of our late lamented brother, Robert Beggs, Esq., the undersigned was elected secretary, and, as such, informally authorized to submit to friends of the work everywhere and particularly in Great Britain, certain principles of international organization which had been elaborated in Committee and favorably considered in the board of directors, with a view to organic union and united effort in both hemispheres for increased interest and efficiency in the Evangelization of the Jews in their present unparallelled and growing aggregation in the city of New York.

Our ideas are in substance as follows:

1. In order that an unqualified Evangelical faith and purpose shall be indelibly impressed on this Board, in the minds of all, and especially of the Jews; be it declared that the lasting Head of this society shall be JESUS, our Sovereign Lord, the Son and Christ of God, who has passed into the heavens and sitteth on the right hand of God the Father Almighty, endued with all power and authority in heaven and earth; to whom we humbly submit our organization and purposes, under the control of His recorded words, of His Spirit, and of His Providence, for all government, power and success.

2. In order that the personal basis of the Anglo-American Board of Missions to the Jews may be as broad, and at the same time as vital and energetic, as possible; this society should consist of men, women and children, without regard to race, nation or residence, members in good standing of Evangelical churches, pledged to active interest in their several localities in behalf of the conversion of the Jews to Christ; and such measures as may seem expedient should be adopted in both hemispheres to extend the general membership as widely as possible by the enrollment of persons duly approved, in every place, and by the organization of such members, wherever practicable and advisable, on a general plan, in auxiliary branches, for increasing local interest in the evangelization of the Jews and raising funds for the purpose, by means of regular meetings for prayer and conference, by the circulation of appropriate literature, and by addresses before public assemblies; with all such aid as the secretaries of the Board may be able to extend for these objects.

3. And, moreover, in order that a lively sense of unity and responsibility may be felt throughout the body, the individual members should have such a part in the central organization as, without hampering the course of administration, may be just to them, and, in a last resort if necessary, a means of correction and a safeguard against any lapse from a truly public and representative character in the administration of the Board. These important objects might be reached by agreeing that all elections of members of the governing council or councils shall be immediately submitted to all the members at large, by post, and if disapproved in writing by a majority of such members, within one month, shall become thereupon null and void, and different elections must be made and submitted as before.

4. The cardinal object being organic union and collective cooperation of the friends of this great enterprise in both hemispheres, attention has been given to its legal and practical aspects. There is nothing to hinder the directors of the Anglo-American Board of Missions to the Jews, as already constituted in New York, from adding any number of corporate members, on nomination from abroad, of whom some one or more might be such as could attend at least annual meetings in New York, while every one may lend advice by letter at all times. It has also been considered, and is herewith submitted, whether our British brethren,

having already a Committee of their own in this interest, might find it agreeable, and practicable, to unite their local constituencies, (on some such plan as suggested in paragraph 2) under a central Council or Committee: the whole, as one body with us in the United States (if not one body in law, yet voluntarily one) constituting the total of THE ANGLO-AMERICAN BOARD OF MISSIONS TO THE JEWS.

The question arises, and is therefore submitted, whether the consideration of geographical convenience might not lead our invaluable helpers in British America to enter directly into the enrollment and organization on this side.

It is confidently hoped that this overture will commend itself to the sentiment and judgment of our friends in all places, as a measure most imperative for reviving and concentrating the sadly lost or scattered responsibility of Christians for the evangelization of the Jews, at the present hopeful juncture, and particularly at their unparallelled voluntary concourse in the Mission Hall at No. 424 Grand street, New York.

We confidently hope that the ever-devoted British Committee on this cause will meet this overture with the earnestness in which it is presented; that they will welcome the union or federation and title proposed; and by immediate measures for extended agitation and enrollment in local branches; by enlarging their central organization; and by strengthening the present directorate in New York with new members nominated by themselves; they will encourage our hope and endeavor to mitigate, at least, the shame of Christian indifference to the salvation of God's own Covenant People.

In this hope, let me beg our friends, to each of whom this appeal is personally addressed, to communicate, without delay, with

Yours in the Gospel of our common Lord and Savior,

WM. COWPER CONANT,

Secretary in New York, of the Anglo-American Board of Missions to the Jews.

466 West 151st Street, New York, U. S. A.

Temporary absence of treasurer Dr. Patterson causes postponement of the report of Mission finances for March.

HEBREW-CHRISTIAN INSTITUTE IN NEW YORK.

A MOVEMENT BEGUN.

The Jews have in New York a very laudable and not inconsiderable foundation, called the Hebrew Industrial Institute. Christian sincerity needs to be vindicated before the eyes of Cosmopolitan Judaism concentrated in New York, by a counterpart Institute, on the Bible foundation which the Jews have forsaken and left to us.

We are not over-hasty to name the unborn child before we can see what it is like. But the name *Hebrew-Christian Institute* is here used as a descriptive symbol of what we conceive should be the next object to center Christian zeal, if so be that the Lord will at this time direct the power of His Spirit to such an end. For, our wretched and cast-off predecessors in the grace of God need from us not only teaching in the way of salvation, but also sympathy, help, and organization, on both temporal and spiritual lines. Pauperization has been tried on the Hebrew-Christian convert *ad nauseam*, here and elsewhere. But the power and courage of union with each other and their Christian brethren, and more expressly with their Almighty Lord and Savior, in a "Church," [*Lord's Household*] has not been, in proper ways and on a proper scale, introduced in Jewish Missions. Of course, the central element and nucleus of a Hebrew-Christian Institute must be the visible embodiment and ordinances instituted by our Lord himself for the manifestation of His kingdom and His people before the world. Yet the truth needs to be revived, and especially for Jewish converts, that the "Church" properly means and is more than an association for purely spiritual purposes, and nearly resembles a Divine family or Lord's Household—for which the dwelling or *Kuriakon* (whence *kurk* or *church*) stands, like "home," for the visible symbol—united and organized to secure every essential necessity of Christian living in the present special environment. For the Jew individually, under the persecution that still rages as effectually as of old, there is no chance to live as a Christian. Union with each other, and with Christians who enjoy the privilege of living and can give countenance and cooperation to those who have not that privilege, must in some shape be the solution of the problem of evangelizing the Jews.

We have already (March number of "Salvation") mentioned some of the provisions for union and help that would be included

in a Hebrew-Christian Institute. The first thing after we have conceived the true idea, is to embody or "house" it. As before said, we would commend this to our readers as the duty of the hour.

And in addition to verbal promises of between two and three thousand dollars to begin with, already announced, we are authorized to promise that, until further notice and probably for the present year, at least, all donations necessary for the expenses of the chapel in Grand street will be met by equivalent donations to a fund in trust with a responsible body corporate, for establishing a comprehensive Hebrew Christian Institute in New York, where adequate room will be given to the crowds of Jews now turned away from the present chapel; where the sacramental institutions of our Lord will be maintained; and where all practicable benefits and benevolences of a Brotherhood for Jews and Christians will be enjoyed.

The present little nucleus of subscriptions may therefore now be set at $4,000 to $5,000. We venture to pledge the best endeavor of the Anglo-American Board of Missions to the Jews to roll up this fund to adequate size.

It will be funded under this condition, that if it should fall short or in any way fail of the present object, each sum shall be returned to the donor, with such interest as it shall have earned.

A LETTER FROM HERMANN WARSZAWIAK.

March, 1903.

Beloved in the Faith:

Peace be unto you and love with faith from God our Father and the Lord Jesus Christ. It is a great pleasure to let you know that the Lord is pleased to continue His blessing upon our work amongst the 500,000 Jews of this city. The crowds of Jews clamoring to hear the preaching of the glorious gospel are indeed astonishing to all of us. The late Rev. Dr. A. J. Gordon said that in his experience the great difficulty with Jewish Missions is in getting the Jews to attend; and this has been the experience of all Jewish Missions hitherto. It is therefore the more wonderful to see large crowds of Jews attending regularly these meetings, summer and winter, year in and year out, with such rapt attention to the preaching of the gospel. Only last Friday night, Feb. 27, as Brother Magil and I left the Mission going home, a group of ex-

cited Jews met us at the door, uttering their protest for not having been admitted to the meeting, some saying that week after week when they come, they find the house is full and are not admitted. "Why do not you get a larger hall and provide sufficient place for all?" they asked. Surely the same sermon that is so anxiously listened to by hundreds of Jews might as well be heard by thousands. Here we believe the Christian church misses her best and greatest opportunity of reaching God's chosen people.

CONVERSIONS AND PERSECUTIONS AS OF OLD.

Since January we have had the pleasure of meeting with at least twelve newly converted Jewish brethren, from this mission and elsewhere, every one a living witness to the saving grace of the Lord Jesus Christ, some suffering hardships and bitter persecution, but bearing it bravely, and trusting the Lord to keep them and strengthen them. With tears in his eyes, Brother C—— told, the other day, in one of the meetings, how he had been discharged by a Jewish employer, and beaten by his fellow workingmen when they learned that he had been baptized. "I tried to testify to them, and told them what peace I found in Jesus," he said, "but they would not listen, and kicked me out from the shop, and beat and ill-treated me otherwise. Now my wife and I know what it is to suffer for His sake, yet we know in whom to believe, and that He is able to take care of us and keep us in His love."

Another brother told how he had driven from one vice to another until bitten by the spirit of unrest, and becoming conscience-stricken, he went still more recklessly into vice, and for three hideous years lived, in the company of a notorious woman, in utter abandonment to vileness and sin, until he became more than ever conscious of the utter foulness and failure of his life. "I tried and tried, the best I knew how, to elevate myself, and many times left my bad companions and resolved to start life all over again in a different part of the country," he said, "but they were one and all short-lived resolutions, the Devil would not let go of so confirmed a votary. I fell in with bad companions all the time, and had not the strength to cut loose from them, although I knew how wicked and wretched my life was in the company of these people. I became so sick of myself that I thought of but one remedy—suicide—when one day God led my stumbling feet to an open-air meeting, and I heard a man testifying who was actually my photograph in a life of vice and sin. He, too, had lived almost the

same life that I had, action for action; and before my eyes he stood telling how by faith in Jesus he was made free from sin and unrighteousness. For many weeks, however, I fought that man's testimony; but finally, through the mercy of Christ, I gave myself over to Him, and now can tell out of the depths of my heart that He has really set me free, for whom the Son makes free is free indeed. He has washed away my sins, and removed them as far as the East is from the West, praised be His name."

This is the old, old story! But it is so new to a Jewish audience, and they are more than astonished to hear such a living witness to the power and saving grace of the Lord Jesus Christ.

Alas, that Christian people in this land will not interest themselves in the work of evangelizing the Jews as they do in behalf of other foreigners, although there are 500,000 Jews in this metropolis. "I say then, have they stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles . . . Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness; for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:11, 12, 15.) Oh, that God would inspire His people with a flame of love and interest for the despised children of Israel!

I desire to heartily thank those who so kindly contribute towards my own support. We have never had reason to regret having decided to live by faith and implicitly trust the Lord for our daily bread and every need. He has most graciously looked after us and not alone supplied our needs, but enabled us from time to time to repay some old debts, praise to His name! We never again will solicit help of anybody, but are more than satisfied to look to God only, and await His pleasure to provide for us as He sees best, and to live as He taught us to live, in Matt:6:25-34.

Inviting your prayers for the continued success of the work and the increase of faith, I remain, dear friends, faithfully yours in His service,

HERMANN WARSZAWIAK.

16 East Eighth Street, New York City.

Temporary absence of treasurer Dr. Patterson causes postponement of the report of personal donations to Mr. Warszawiak in March.

"THE PEOPLE, THE LAND, AND THE BOOK."

The April number of this quarterly is the best we have seen. The opening article, by the Bishop of Newcastle (a Hebrew Christian Dr. Jacobs by name) is a notable discourse, whch will repay any one's reading. It peculiarly interests the writer, from its correspondence with special recent teachings to the Jewish Bible Class in the Grand street mission on the unity of God and his revealed religion, from the creation of man to the incarnation of His Son, as displayed in the Epistle to the Hebrews and the books of the Old Covenant; a religion of which the Judaism handed down from the corrupt political hierarchs and Sadducees who crucified Jesus, has not preserved one iota—not the least fibre of that connection between the sinner and Savior which God established through "the blood of Abel," through the sacrifices and priesthood of Aaron, and through the sacrificial death of His Son. They talk much of Judaism, but they talk of nothing. There is no Judaism except in Christianity. There is neither priesthood nor sacrifice, nor the least pretense of any. What they call Judaism has not in it a remnant of religion except the falsely assumed name, and a lip-service of one God, whose entire religious system they ignore and practically reject as abolished and ended; for they reject its continuance in the Divine sacrifice and priesthood of Jesus, the *only* name actually or professedly anywhere given among men, whereby sinners can still come to God, or are even supposed to do so. We have a page of Bishop Jacobs's review of revealed religion to reprint elsewhere in SALVATION. Other characteristic features of Mr. Schapiro's quarterly are: a historical and prognostical review of Zionism and its relations to Jewish thought; a view of political conditions relating to the future of the Jews, by Rev. Dr. Robert Cameron; sketches and illustrations of the Jewish Colonies in Palestine; and a variety of interesting minor articles.

THE CLEAVAGE COMMON TO MODERN JUDAISM AND CHRISTIANITY.

Two opposite Theological Schools of Judaism—the 'orthodox' school in New York, headed by Prof. Schechter, and the so-called reformed school in Cincinnati over which Rabbi Kohler has been placed to succeed the late Rabbi Wise—these mutual destructives had a love feast in New York, a few days ago, much of the same kind with the embrace in which the destructives of Bible religion are held by the orthodox of their several denominations in Chris-

tianity, for fear of losing strength by letting go of them. Both organizations alike strive to maintain their numerical strength by the union of direct and fundamental contradictions, on a common party basis, for the sake of the spoils, as the ungodly express it; but as we should say, for the sake of good to religion, sincerely believed to consist in or depend on a combination of visible forces. In Judaism, the object is to keep the Jewish race united under the name which is already the only visible remnant left of their historic religion, and it really makes no practical difference to them whether that name covers a professed faith in Divine Revelation through Abraham, Moses, etc., or a stark deism repudiating all explicit communications from God to man.

In Christianity, on the other hand, we see a similar nominal union cherished, from a like motive, under the name of a Christ whom one of the parties rejects, explicitly or by implication, as to His fundamental claims by word and works; and their basis of union is a sentiment for Him and His ethical teachings much like that cherished by Jews for Judaism and its ethics.

It is impossible for these contradictions, in either case, to flourish in union. They must separate in confessed antagonism, unless one of them swallows up the other. A revival of uncompromising faith in the God of the Bible as the sole power for righteousness, is the only possible salvation for religion—Hebrew or Christian.

A CLOUD LIKE A MAN'S HAND.

Rabbi David Lefkowitz is the pastor of the Jewish congregation of Dayton, Ohio, whose beautiful new synagogue stands on North Jefferson Street. On the morning of December 1st, he attended the meeting of the City Ministerial Association, and just before the body adjourned, he requested the privilege of saying a few words. That being granted, he said something like the following: "I came here this morning uninvited. I am not a member of your association. But I would like to become a member. I regard you as brothers, and would like to have you regard me as a brother. I should like to attend your meetings here, and be a co-worker with you." Of course, the learned rabbi was received with open arms, and unanimously voted a member of the City Ministerial Association. We regard this as a most significant indication of the approaching oneness of the people of the kingdom of heaven. Our Jewish people have entered heartily into the work of taking the religious census of this city and county.—*Religious Telescope.*

THE CONVERSION OF JOHN LEOPOLD LICHTENSTEIN.

Detained on a journey, in Basle, some of his Jewish friends in that city told him of a young Jew, Jacob Boerling, who, they said, had deserted Judaism and was now preparing himself for missionary labor in the Mission House in Basle. Lichtenstein's heart was moved with pity that a son of Abraham should be thus misled and he resolved to visit the stray sheep and bring it back into the fold. He had no doubt that he could easily prove to the apostate that all the claims of Jesus were wrong.

Boerling received the young rabbi most cordially, and invited him to accompany him into the garden of the Mission House, where they could talk without being molested. The conversation lasted from before noon until 9 o'clock at night, and its one subject was the question, Is Jesus of Nazareth, the Crucified One, the promised Messiah? None but God overheard it, and it was carried on in a calm and devout manner, but its effect was marvelous, for when the stars appeared in the heavens Rabbi Lichtenstein had found Christ. He who had come to conquer and had been sure of victory, was conquered but happy!—*Rev. Louis Meyer in the Jewish Era.*

The Voice of Israel publishes an account of her own conversion, by a young Jewess, Gisela Fleischmann by name, who is now studying in the Missionary Training School at Chicago, after eight years in the new life. She says:

"I was working in a private home with a young Christian girl. One Sunday, as she went out, I asked her whither she went.

"To church."

"Are all welcome?"

"Yes," she said.

So I thought I would go to satisfy my curiosity. But now I know it was God who sent me to hear His Word. The minister preached the pure, simple gospel of the love of God, the suffering and love of Christ for sinners. I knew I was a sinner, but remembered well the teaching of my youth in a very orthodox Jewish home. Yet what I had heard worked on my heart, and a desire came to me to hear more. So I went again and again. A New Testament was given me, and eagerly I read the life of Christ. I became convinced mentally that Jesus of Nazareth was a good man and true; but how can a good, pure, noble man lie? "Search the Scriptures, for they testify of Me." I did; I wanted to know the truth. Shall I reject Him because my fathers did? Nightly I would study till twelve; and two o'clock one morning the certainty overcame me, "Jesus is my Savior." Then Satan said, "You are young and inexperienced. Shall you know more than all the wise people who reject Him?" Then for the first time in my life I was on my knees before God. It was a short prayer, but lacked nothing in faith that God would hear it: "O God of

my fathers! let me know if this is the Christ, the Messiah, for whom we are waiting." And God spoke peace to my soul. It convinced me that the Man of sorrows, as described in Isaiah, liii, was Jesus of Nazareth, my Savior.

COMMON JEWISH IGNORANCE.

One woman whom I called on during the Passover feast, a Jewish woman, told me she kept this feast in commemoration of the time when the Christians drove the Jews out of Palestine and killed their children.

WHAT THE HEBREW RACE WAS MADE FOR.

Probably the primary truth in religion is the truth that God is one, and the Jewish nation was specially chosen and trained to teach the truth to the world. How slowly this truth was grasped, let the pages of the Old Testament and all contemporary history show. To meet the polytheism of the ancient world, and prepare the world for a Redeemer, it pleased God to choose one family, the family of Abraham, and to make Abraham and his seed the depositaries of His covenant and His revelation. The Old Testament is mainly a history of God's dealings with and discipline of this remarkable people. Their continual falling away from a trust in the one God, in Egypt, in the desert, after the death of Joshua, under successive kings, of whom Ahab and Manasseh may be taken as illustrations, right up to the captivity to Babylon is not merely a history of Israelitish sin. It is a proof of the appalling difficulty of teaching the whole world the truth that we Christians assume from our infancy, that God is one. After the return from Babylon, this lesson was at length learned (however many had still to be mastered), but it is to the whole Jewish people thus trained and disciplined that the world owes the preservation of this truth, while the fact that God chose one people to learn the lesson for the world at large, and endowed this people with special gifts and privileges, making it a Divine Society, albeit a society of men and women, attests another fundamental truth which is enshrined in the Church of Christ on earth, viz., that it is God's good pleasure, not simply to make a revelation to man, but to make a covenant with man, to choose out a people for His own possession, to endow them with gifts and privileges, to enforce their responsibility, and so at length, by the gradual growth of this Society, to win the world to Himself. The progressive revelation made in the Old Testament was made for the purpose of training and disciplining a chosen people, that the chosen people might at length expand into an universal Church of Christ.—Bishop Jacobs.

"Salvation."

Thoughts of Christ Life.

Have you on the Lord Believed? Still there's more to follow.

SEPARATED UNTO CHRIST BY ESPOUSAL.

Man is by nature a divided being, in two parts passionately yearning each for the other, and he lives—that is, continues—only in and by their union.

Such is man, under Nature or what might be called the animal dispensation. What of the spiritual dispensation, given to lift the moral universe out of the dominion of nature, called The Fall, and above the liability to fall again under that dominion, by "being made partaker of the Divine nature"? (2 Peter 1:4.)

Outside of this spiritual or gospel dispensation, the Bible declares man, and we see him, to be still moribund, in spite of the union of his parts, for want of another and spiritual generation, or *re*-generation. Except ye receive the very life of the Son of God (signified by His flesh and blood) through the regenerating act of that Holy Spirit which engendered the Son of God himself (Luke 1:35 "ye have no life in you." (John VI:53.) "He that hath not the Son hath not life." (1 John V:12.) "As the Father hath life in himself, even so hath He [necessarily] given to the Son to have life in himself" (John V:26); and as many as receive Him inwardly and spiritually, by faith, do thus receive power to become themselves also children of God (John 1:12). Hence He "calls them His brethren" (Heb. II:11); sons of the same Father with Himself (John XX:17); "children and heirs of God, and joint-heirs with Jesus Christ" (Romans VIII:7).

Notwithstanding these and many other equally explicit revelations of the absolute necessity, and the actual generation, of a Divine offspring in man, as the only possible way of present salvation and everlasting immunity from repeated falling; the Gospel of the Incarnation of God is a fact too entirely and profoundly spiritual for the past stages of religious education to have apprehended. To grasp a truly spiritual fact, or to accept the supernatural save as an exterior force, is foreign to the philosophy as well as the instincts of the natural mind; and it is not singular, but characteristic of our reluctant ascent to the heights of Divine revelation in the old covenant and the new, that the theological

thought of the Christian ages has balked at this stupendous height, and has taken the spiritual mystery of Divine generation for a metaphor, signifying some kind of plastic operation by the Holy Spirit, or, at most, a transmutation of enmity and unbelief to love and faith by a meaningless 'magic' unrelated to its effect, like children's fairy tales.

The like metaphorical restriction has been forced upon the Bible throughout the old covenant and the new, as to its constant affirmation of a conjugal and reproductive union between God and man in Christ and the Church, through the all-propagating virtue of the Holy Ghost, which had first engendered a Second Adam, with Divine power to reproduce a regenerated race. All that we read of the Bride and the Marriage of the Lamb in the Apocalypse, and of the espousals of Christ's people to Himself, in the epistles, is reduced to a purely formal and tutelary sense, leaving the endearing and fruitful words of the same revelation meaningless.

In like manner, again, the jealousy of our Lord, which is among the most often expressed sentiments in the Scriptures, from the first commandment down to his latest Apocalyptic message, is "made of none effect" by ignoring the basis for an actual grievance of that nature.

That grievance of our Lord should be brought home to us, personally, with a poignancy which nothing but a sense of actuality in the spiritual union in which we are espoused to God in Him, can cause us to feel. This is the object of the present note, an eminently practical object, to perfect a full consciousness of the relation in which we stand, with the powerful sentiments and motives that constrain us to the holiest separation of espousal to Him, our Only One; in and under which, all our earthly relations are subjected and sanctified. That is the way that He understands it. The lip-professor, the mere church-member, may not be much to Him, any way; but in the Christian believer, whom He has really espoused, but who, unconscious of it, is allowed and led by example and custom to violate the bond by a divided heart and life, with *rival* loves—one or many—how must this wound afresh and more deeply that devoted heart that was pierced for us! the heart of God!

Let us repeat the test of infidelity to our Divine espousals. Not the existence with us of natural affections and joys in the inferior scale; but the embrace of such objects to ruminate and luxuriate

on in the mind, in the place or by the side of Him to whom all else must be sanctified. "Our wills [and loves] are ours, to make them Thine."

THE SECRET OF SUCCESS, AND "THE HIDING OF HIS POWER."

One man is nobody. Organization is all. Get into the 'organization,' if you would put yourself in the way to effect anything, or to become anything but a nobody. Otherwise, though you speak with the tongues of men and of angels, you are nothing, because nobody minds you. There is no use in trying to get in for what you may be, individually. You must get in as the nobody that the individual *per se* will always find nimself. You must reduce yourself to the aims and views of the organization, as you find them, and keep step in the ranks with the rest. One who cannot do this, whether in politics, profession, society, or church, must remain outside, in profitless singularity. The outside world itself will not hear you, no part of it (to speak of) will hear you, in any original thought or plan. The world is all organized. It will go on its regular ways; too pre-occupied to take note of your existence so far even as to reject or disapprove you. In expressive college slang, it will unconsciously 'sit on' you.

No; you must join "the Union"; and in there, by being the most 'union' of them all, you may, sometime, if capable enough, be a leader in the 'Union,' and so acquire public influence. But remember, you must take the 'Union' as it is, principles and practices as you find them, and swallow the whole without winking. There is no place for reformers *inside*. Outside, there is room to spare, but nothing else, a vacuum. All power is organized power.

The discovery of this condition has "given pause" to many a zealous aspirant to do something that is not done, or not done as it ought to be done. He finds it as impossible to get in with his soul's burden, as for a rich man to go through the eye of a needle. He finds himself, and remains, a nobody and nowhere. Perhaps he concludes that the only path to usefulness is to fall in with the rest, accept the conventional, and so make his way to a position of influence, from which some advanced good can be achieved. Hardly will that do. 'The Union' will have none but its own convinced machine men, convinced in heart and soul. The trades-union levelling principle rules in every organized body. A maximum suited

to the lowest is fixed for all. No exceeding of that is tolerated. The 'unfair workman' who does it is thrown out, or at best discountenanced.

Most men are born into the 'Union,' suckled by it, trained up in it, part and parcel of it. So they grow up, and some grow to prominence as more ably 'union' than the rest, and fit to rule in it. That is the way the prominent and influential men in the professions, church, or state, are constituted, created and exalted. Will one of the men of position inside pay any attention to the voice of one calling to him from over the wall—charm he never so wisely? The voice is wasted in unrecording air. Or if, perchance, through a singular curiosity, the great man turn one ear, and finds the voice not quite a verbatim echo of his formula—what matters the truth and consistency of it? He knows it will not do, within the pale. The variation or addition of a syllable would frighten the whole flock into hysterics. Not to consider so far as this, however; it is but an outsider, necessarily a nobody, with a proposition of no practical force, whatever it might be. Conservatism, when most unreasonable, is not altogether nonsense. For, if any man sets out to think, the chances are ten to one that he makes a fool of himself—be it in politics, medicine, or theology—and wo to the flock, when in its thinklessness it follows after thinkers, as human thinking goes.

What, then, are you going to do about it, advancing soul? Must you give it up, and soliloquize fruitlessly forever? Nay, there is one outlook, one combination, and in it there is strength, and safety too. There is One always on the outside, waiting for nobodies to organize with. Great is the organization of men; but Christ and one nobody are greater. Yet why a nobody? Why not a distinguished retinue of Somebodies? Many such trains have taken the road—but they have strewn it with wrecks ever since time began. No, this very disqualification, nobodyism; accepted in good faith, absolutely renouncing to be somebody or the hanger-on of somebodies, and giving all that up to the Other Party; is the true and only qualification for success in the heart's desire to fulfil His pleasure and to see His glory. That is indeed the Secret of Success, and "the hiding of power"—'hiding'—it may be until the judgment day or not. But His nobody can afford to wait as long as He waits.

"Salvation."

A MESSAGE OFTEN MISAPPLIED.

When we preach such calls from God as "Ho, every one that thirsteth! Come ye to the waters!" or "If any man thirst, let him come unto Me and drink;" or "Let him that is athirst come;" do we direct the call to those who are "thirsting after righteousness" and God? or talk that poetical fancy that every man feels the want of God and of spiritual satisfaction? Possibly one in ten millions may feel this: but the rest of the millions are thirsting for pleasure or riches or company or admiration or power or fame—or here and there one for intellectual achievement. No doubt they are painfully thirsty; but as certainly they do not thirst for what they need, nor will they believe it or accept it. Yet the call of the Gospel is to those very same thirsty sinners; thirsting, and "paying money, for that which satisfieth not." It is to them, and not to people who are falsely imagined, in the usual way, to be thirsty for spiritual good, that the evangelist's hail is directed; assuring them that their acknowledged discontent with their actual lot cannot be satisfied by any improvement of it, but can be by God and in God, alone. The message is to all the ill-satisfied and struggling for more of this world, from terrestrial wells, of which whosoever drinketh will thirst again and thirst ever; announcing to them the offer of an inward, everlasting spring of water of life, such as they dream not of.

LIFE-ENHANCEMENT.

All objects and all things may be rated as life-enhancing or otherwise. . . To think of some persons, to dwell upon the character of certain men, is life-enhancing. This is the power of really great men. But we must put ourselves into companionship with them, to receive of their life. Jesus says, "I am the Life," and the Apostle calls us "partakers of the Divine nature." No man can associate with Christ and not find his whole nature receiving His life-enhancing qualities.

The great primary truth of God's love to us, if fully received, appears in our own character and actions, in the life forms of kindness, love, beneficence, charity, steadfastness; all the multiform beauty of the flowering of so deep a root-truth. We can never show and feel pure love to our fellow men until we believe and receive the fact of God's love to ourselves. If we are seeking to love men and put away the selfish spirit, we may be sure we cannot do so until our whole nature is suffused and saturated with the heart belief that we are the individual objects of God's love

"Salvation."

from eternity . . . the first fact of all, from which all love proceeds.

To be self-centred is to be ex-centric. . . . To take even a short excursus from self, acts as a temporary relief and rest, until again

The thoughts of self come on: how crude and sere
The journey homeward to habitual self!

There can be no true and permanent rest until the centre of our thought, interest and life is actually transferred from self to God.—*Sentences from Mrs. Merrill E. Gates, in New York Observer.*

Critical Study of the Bible.

HISTORICAL OUTLINES.

SEMI-MILLENNIUM OF THE KINGS, OR 3D QUARTER OF THE BI-MILLENNIUM OF ABRAHAM. THE COURSE OF THE 10-TRIBES SECESSION.

Students of symbolical numbers in the Bible may find some interest in the observation that the approximately 241 years of the continuance of the political and ecclesiastical apostasy of the Ten Tribes as a kingdom, may have begun early enough to make exactly a "broken" or half number among the terms of five hundred into which the sacred history proper was divided.

Two most memorable characteristics of the period are these: the unrestrained corruption to which those incorrigible tribes were left under a series of wicked kings from the moment when they cast off the priesthood and kingship which God had appointed; and on the other hand, the unparallelled exertions of Divine compassion by prophetic ministries, mercies and severities, to reclaim the tribes, and failing the tribes, the salvable individuals, of Abraham's posterity. Among second causes, it is to be noted that the Northern kingdom was geographically in direct contact with those great centers, at that period, of arts, civilization, refinement, power, and of no less exquisite idolatrous corruption; namely, Phœnician Tyre and Sidon at the northwestern corner, and Syrian Damascus at the northeast. Accordingly, we find that the friendship and customs of these neighbors were especially cultivated by the royal courts, and readily imitated by the comparatively poor and primitive population of Israel, over whom the glamour of those splen-

did capitals of ancient commerce, wealth and luxury, may naturally have cast an intoxicating spell, with a strong temptation to seek the gods to whom their matchless prosperity was attributed.

While, as already remarked, the period of Kings presents no personal eminences of the first or creative class, on either side, there are marked coincidences to form at least a mnemonic picture of unity out of the general chaos. For instance, there were four great religious reformations, under as many reforming kings of Judah—Asa, Jehoshaphat, Hezekiah and Josiah. On the other hand, in so-called Israel, as if for a counterpart, there were four dynasties (and one final period of military usurpers, like the last emperors of Rome), each of which; born in crime, continued in progressive impiety, and ended in bloody retribution; led, while it lasted, the reprobate tribes deeper into reprobation and to their final extinction.

Again, among many minor prophets and godly priests who constantly upheld the truth of God against every form and degree of wickedness and of persecution even unto death, in either kingdom; these annals of Judah and of Israel were illustrious each for all time by the mighty works of God in two of His greatest prophets: Isaiah and Jeremiah in Judah, and Elijah and Elisha in Israel. We may add by anticipation, another twain, of the Jewish Captivity, Ezekiel and Daniel. Besides, among those whose prophecies have been partly preserved, we find prominent in the later years of the period, prophets or natives of the Northern kingdom, Hoshea, Joel, Amos, Jonah, Micah or Micaiah, Nahum; and Zephaniah, a Jew of the royal family, great-grandson of king Hezekiah. Obadiah and Habakkuk were not, like the others, bearers of minatory messages against the Hebrew people. The other 'minor prophets,' Haggai, Zechariah and Malachi, belonged to the period of the Restoration after the captivity. So much of outline, it is easy and profitable to carry in the mind.

Satan, having succeeded greatly to his mind in subverting the visible kingdom or church which God had set up in His chosen people—through the perversion of David, of Solomon, and of Rehoboam, even to the separation of the major part of the nation as a kingdom for himself—bent his most consummate powers at once to the completer subjugation of Judah, and to the maintenance of his destructive sway over the Ten Tribes. His ultimate success in both efforts is already noted. Meanwhile, the indefat-

igable labors of the God of Israel to save a remnant and preserve the ultimate identity of the lineal seed of Abraham—as He himself says, "rising up early and sending" his servants—stand conspicuously opposed to His great Adversary throughout the semi-millennium named of the Kings. Signal retributions on the first of the impious dynasties of Israel, that of Jeroboam, had been proclaimed through the prophets of that day, and executed, one after another, by unlineal and bloody hands. Elijah and Elisha, the double prophet of that age—for Elisha was not only the immediate successor and continuation of Elijah, in point of time and of special ministry, but also "in the spirit and power of Elijah" by "a double portion"—upheld the testimony of God and winnowed out His chosen people from the apostates, throughout two dynasties, six reigns, and more than a hundred years, even to the closing hours of the doomed nation.

The story is one of the most familiar to all Bible readers, and can nowhere else be so well read as in 1 Kings from XII on, and 2 Kings, I to XVII. We only summarize here the projecting points.

The dynasties of the northern apostasy were four: (1) that of Jeroboam, judicially extinguished for its apostasy, after twenty-four years by the sentence and providence of God through the murderous exterminating hand of Baasha, (2) whose line was openly condemned and punished in like manner, after twenty-six years, by bloody extermination through the agency of Omri (3); next that of Jehu (4) the executioner of God's judgment pronounced through Elijah and Elisha on the entire posterity of Ahab, son of Omri, at the end of forty-eight years; and itself ended after 102 years, with the murder of Jeroboam II. by Shallum, who was immediately taken off by Menahem, and the chaotic last series began; Pekahiah, the son of Menahem, being taken off by Pekah, and Pekah in turn taken off by Hoshea, who was finally carried away with all his people by Shalmaneser, king of Assyria. This was a period of forty-one or forty-two years; making 241 in all, according to the rough reckoning of the successive reigns.

We are more particularly concerned only with the mighty acts of the Lord through his servants Elijah and Elisha, for the salvation of His faithful in Israel, as well as of the ultimate remnant of the tribes which the ages (still going on) of permanent chastisement among the Gentiles, shall yet sift out for inheritance in the promises of Abraham.

Ahab, the sixth king of the apostasy, appears to have been captivated by the splendor of the Phœnician civilization and religion, and espoused it all with Jezebel, the daughter of Eth-Baal, priest-king of the Sidonians. This remarkable woman and her demon-god (as St. Paul defines him, a veritable 'limb of Satan,' and herself scarcely less) made joint conquest of Ahab and his kingdom, and assumed unlimited control in religion and government, with such extraordinary state and splendor as her paternal traditions, and patrimonial resources, would lead her to import. Four hundred and fifty of her priests maintained the state of the idol at the capital, Samaria, in a "house of Baal" vast enough to gather within its walls at once on a certain occasion, "all the worshippers of Baal throughout Israel" (2 Kings x:21). Besides the 450 were the "prophets of the groves" (or Asherim, local images served by them) "which did eat at Jezebel's table" (1 Kings xviii:19). From these data may be constructed some picture of the imposing scale on which Jezebel inaugurated her royal-priestly system, and easily drew the apostatizing multitude of Israel to the pure *régime* of Baal, from the degraded symbols of a half-remembered God of Israel, which Jeroboam and his successors had before maintained. At the same time she commenced to exterminate the prophets of God (who seem to have specially abounded in Israel, according to the need) until Elijah only was left, so far as known. But Ahab had retained in high rank one godly servant, Obadiah, "who was over his house" (1 Kings xviii:3), and this man was resourceful enough to be able to hide and feed a hundred of God's prophets in an unknown cave. That Ahab kept such a man over his house throws a side light on his character, co-incident with other circumstances, showing that his special type of wickedness was weakness, subjected to the ascendency of a woman, as if to Satan, in spite of a weak better nature and a better light. He yielded to the demonstration of the God of Israel against Baal (1 Kings xviii); but reported at once to his imperious consort, and in turn allowed her to avenge the slaughter of her prophets and re-establish her idolatry until finally extinguished by Jehu even after her death (2 Kings x:20-27). Most pitiable is the picture of Ahab's childish weakness for the field of Naboth (1 Kings xxi:4); and the same passage indicates the manner of Jezebel's sway over him by catering to his appetites with measures of atrocity which he had not the hardihood to execute, but all the baseness to profit by. The

character of Herod Antipas, and his subservient relation to the vile and terrible adulteress who had acquired a throne beside and over him, is such a parallel to Ahab under Jezebel, that one might almost imagine a re-incarnation of both the ancient types after a thousand-year absence from the flesh; and of Elijah also at the same time in John the Baptist.

Against all this overwhelming power and cruelty, invulnerably intrenched in popular interest, admiration, and fear, Elijah was sent single-handed and alone, like young David against the giant of Gath. Who he was, is known to no man: only he was a Tishbite (from the name of some uncertain city, not family) and of "the sojourners of Gilead" east of Jordan, in the heritage of Gad. In some such respects and others, he reminds us of Jephthah, another "sojourner" or outcast, in the same land, and scarce possibly more rude and bold than this "hairy man with a girdle of leather." His antitype, John the Baptist, is also suggested by the picture of Elijah. In stretching our historic line over the period of kings from David and Solomon to the great son of the Captivity, Daniel, there is no head so high to catch the line as that of Elijah, whether by character, by function, or by Divine attestation. His credentials from God were unique, indeed; in the power to administer rain or drought over a whole land; to command the fire of God upon impious adversaries; to convince and turn a nation of idolaters in one hour; to ascend out of mortality to heaven in a dazzling angelic convoy; to be spiritually re-incarnated in the last of the great prophets, announcing the Son of God; and to be again manifested in person to men, in that transcendent company on the Mount of Transfiguration. Yet he was but a man: "a man of like passions" and of some weaknesses with other men; mighty only in the Divine Spirit that rested on him at will.

How sublime the abrupt appearance of this strange uncouth figure in the gorgeous presence of the king, announcing simply this: "As Javeh, the God of Israel liveth, before whom I stand [administering His will], there shall not be dew nor rain, these years, but according to MY WORD." By such tremendous affliction of drought and famine on king and people, man and beast, throughout the land, God would chasten and humble them in preparation to submit to one more manifestation of Himself, in deliverance for which the idol they served would prove to be nothing. The great trial at Mount Carmel overwhelmed the cult of Jezebel with all its

prestige, and left a people convinced and subdued, crying with one voice, "JAHVEH He is The God!" And yet, kingly power, in the hands of Jezebel, became more obvious to the same people than the vanished fire and the vanished prophet of God. The worship of Baal was resumed in full force, but for seven thousand souls "reserved" of God in secret dissent from the renewed popular apostasy, and in secret evasion of the tests by which Jezebel forced recusants to acknowledge the idol (1 Kings XIX:18).

Then Elijah was called forth from his place of refuge to punish with direst extermination the entire combination of authority and cruelty which had withstood the manifestation of God and forced back a repentant people into idolatry. The anointing and commission of Jehu in Israel and of Hazael in Syria sealed the fate of Jezebel and Ahab and of all that pertained to them in the remotest connection.

Elisha then (one of the "reserved") caught the mantle of inspiration from Elijah (1 Kings XIX:19 and 2 Kings II:13-15) and eventually continued the testimony of the true God to all in Israel who would receive the continuous miracles by which his teachings were attested to high and low, directly, and through "the sons of the prophets;" "while the long-suffering of God waited," working salvation for the "reserved," until probation ceased in the final deportation and dispersion among the heathen, of all who had not obeyed the summons of kings Hezekiah and Josiah to return to the worship of the living God at Jerusalem.

BIBLE REVISIONS REVISED.

MATTHEW XXIX:42 TO 51.

"For ye know not on what day your Lord cometh" is a plausible emendation by the Revisers. Still more precisely, we find *pcia hēmera* to mean "in what *kind* of day;" either time of day idiomatically (as A.V. *hour*); or what will be the distinguishing traits or circumstances of the period, when our Lord shall suddenly be present.

43. "And ye know this" (margin) connects to the preceding words, by way of illustration, and so claims preference. Also the margin; would not have suffered his house to be *digged through*. "Broken up" is inexact both literally and in matter of fact: an infelicitous example of the aversion of translators to a homely realistic phase.

44. "For in *what* (*hē*) hour ye think not," etc., differs not materially from "such an hour" (A.V.) or "an hour" (R.V.); yet it has the virtues of definiteness and literality combined.

45. "Set over his household" (R.V.) is a literal emendation. "Food" for "meat" is also current English.

47. "Will set him over all that he hath" (R.V.) straightens a round-about phrase of the A.V., and gives more than "goods," even all else that he hath, to *huparchousin* in its full sense.

48. "My Lord delayeth" needs not the addition of "his coming" (A.V.) nor the substitution of archaic "tarrieth" (R.V.)

49. "And shall eat and drink with the drunken" is a grammatical correction by the Revisers.

50. The verbal changes by the Revisers are both terse and literal. We would also read *"will* [for *shall*] come."

51. "Cut him asunder" is a surprising enormity to be preserved in both versions. *Dicha,* as preposition in composition in *dichotomēsi,* is *from,* or *apart* from. Hence, the margin, "cut him off" is correct grammatically, and consistent with fact and the context.

THE GOSPEL 'MIRACULOUS,' OR NOTHING, NAY WORSE.

A religious newspaper announces that "if the miracles of our Lord should be discredited as history, the teachings of his gospel must remain." Yes, thanks to the art of printing and the Bible societies they will remain extant, like the remains of famous moralists, and with a moral influence on some few minds; but without the least power to transform human nature, as the whole world's experience has proved, wherever their miraculous element is discredited, or lost to appropriating faith. Nay, if the miracles should be discredited as history, so would be discredited the worker, the teacher, and the teachings, with them. These all are as inextricably unified as the elements of a living organism. Let chemistry analyse and separate them, setting aside such as it considers spurious, the remainder, too, will be dead, and dead matter tainted, "as history," with self-evident imposture. The believer in the great miraculous essential which distinguishes the Gospel from all human systems of religion or morals—namely, "God with us," making atonement for sin, and deliverance from its power by regeneration from the Holy Ghost—needs no history to prove minor miracles. But it is impossible rationally to believe this, on less authority than "the testimony that God gave concerning his Son;"

testimony to which the only Savior the world ever saw or any soul ever saw or can see, constantly appealed for the ground of our belief in Him. In short, it is only an assurance, by manifest Divine authority, of a miraculous restoration—and not the moral beauty of the teachings of Jesus or Marcus Aurelius—much less an unsupported assertion of Divine personality and power—by which any soul can reasonably be persuaded to "lay hold on eternal life" in Jesus Christ. Short of the integral Gospel, miraculous in itself, and which God has thought needful to authenticate to us by such a radiant coruscation of miracles, "our preaching is vain, our faith is vain, and we are yet in our sins."

It may be hoped that *The Independent* will yet see that it is not quite independent in the knowledge of God and salvation.

THE MIRACLES OF PROPHECY.

The prophet Obadiah predicted that upon Edom should come perhaps the most withering judgments spoken concerning any, except one, of all the nations of which God's Word speaks. "The pride of thy heart hath deceived thee, O thou that dwelleth in the clefts of the rock, whose habitation is high. . . . Though thou mount on high as the eagle, and though thy nest be among the stars, yet will I bring thee down from thence, saith Jahveh. . . . And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter."

This prophecy is of special importance and interest to us because every letter of it has been fulfilled. Not in the times when the learned critics tell us those judgments were all written, viz., just after they were all performed, but 240 years before Christ, was this prophecy known, and translated into Greek; and hundreds of years after that Edom was still known as a populous and successful business place, and as a highway for merchandise going south and north. But suddenly there comes a time when Edom and its great city Petra disappear from the history of the world, and for hundreds of years nothing was known about it, not a word was written about it. It was not until about a hundred years ago that an explorer came upon the ruins of the city of Petra, and found those wonderul rock-hewn dwellings without a single living soul. Every word of Scripture concerning Edom had been fulfilled; the were absolutely blotted out of existence.

If such is the history of God's truth in judgment, how gloriously certain we are that He will be equally faithful in the history of His truth in mercy! After the prophet has spoken of the judgments of Edom, he goes on to speak of the recovery of Israel. He sums up in one verse what is the substance of many long passages:

"Salvation."

"But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."—*Rev. Hubert Brooks at Keswick, in the Life of Faith.*

IS "ALL SCRIPTURE GIVEN BY INSPIRATION OF GOD?"

WHAT DID PAUL SAY?

The difference between the two versions is in effect this: that the Authorized Version distinctly affirms the divine inspiration of a certain well-known "scripture;" while the Revised Version makes no affirmation upon that subject. According to that version Paul does not affirm that there is or ever was any inspired Scripture; it simply makes him say that if there be any such it is a useful thing to know it. That is mental flabbiness. It is absolutely invertebrate. If, in this instance, Paul did say a thing so weak, so inconsequential, so nerveless, it is certainly the only case of the sort in all his writings which have come down to us.

He had just said to Timothy: "Continue thou in the things which thou hast *learned,* and hast been *assured* of, knowing of whom thou hast learned them, and that from a child thou hast *known the Holy Scriptures,* which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

We ought to let Paul say what the Authorized Version represents him as saying, if the Greek will allow it.

That the word *graphē* originally in the Greek tongue meant simply "writing" of any kind whatever, no one can deny. So no one can deny that our word "Bible," anglicized from the Greek *biblos,* or *biblion,* meant originally simply "book." But against all arguments from etymology the meaning of any word in any language is determined by the *usus loquendi.* The word *graphē* is found in the Septuagint twenty-seven times—four times in a general sense, and twenty-three times in reference to some writing recognized as of divine origin. Other words are employed in the general sense of "writing" much oftener.

But coming to the New Testament we find that no other word is more unequivocal in its meaning than *graphē.* It is used fifty-one times; used by every one of the New Testament writers except Jude. And while *graphē* is never used in the New Testament in any other than a technical sense (unless this example in the verse we are studying be an exception), and while this word requires no qualifying adjective or adjunct to express the fact of its being an inspired utterance, every *other* word referring to the sacred writings always requires and has such an adjective or adjunct.—*Prof. E. B. Fairfield, D.D., of Oberlin, in Homiletic Review.*

DATE OF PREHISTORIC MAN.

Professor Flinders Petrie, in his *History of Egypt,* more than once makes frank admission of the uncertainties of all ancient Egyptian chronologies. Since that chapter was written, however, Professor Petrie has developed larger and more confident claims. He believes that he is able to found a chronology upon vases discovered in the remains of ancient sites at certain depths. By this new mode of reckoning he runs up Egyptian chronology to at least 10,000 B. C. But among the pottery of that supposed age were found some Greek vases, and few will believe that these were made some 8,000 years before Greeks were heard of! The high dates in Babylonia, based mainly upon a statement recorded by Nabonidus, the father of Belshazzar of Scripture, have been corrected by recent discovery. It was supposed that the age of Naram-sin had to be carried back to about 3,700 B. C. This, we are now told, must be reduced by at least 1,000 years. Similarly low dates are now being accepted by some recent Continental scientists for the stone age and the bronze age—nothing, we are told, compelling us to think of higher dates than 2,500 and 2,000 B.C.—*The Life of Faith.*

THE BIBLE AND THE WHOLE BIBLE.

There is only one book, and that book is the Book of God. The Gospel is in the New Testament, because it is the flower of the Bible. Though I value some rose, I do not undervalue the rose-bush. The Gospel is simply the blossoming out of truths in the Old Testament, together with truths in the New. The Bible is one, and its testimony is one. Any error or mischievous doctrine, or mischievous practice, may possibly find a seeming countenance in isolated texts of Scripture; but no error, no mischievous doctrine or practice, will stand the testimony of the whole Bible. It is the devil's subtle strategy in these days to disintegrate the Bible, and to take here and there a passage and attempt to construct a theology upon it. But you can never construct God's theology without His whole Book.—*Rev. A. T. Pierson.*

GREAT PROVIDENTIAL SIGN.

And the fact that English is so well known, and is taught in the Norwegian primary schools, is a remarkable factor. Really it sometimes seems as though our mother-tongue were to become to the world what Greek was in the days of the Apostles—an intermediary for the Gospel. This may be God's intention beneath the imperialistic movement of our times.

The amazing thing has been the great crowds which have gathered to hear me, both in Copenhagen and Christiania. I was totally unprepared for it, though very thankful. Whether Bible-readings in drawing-rooms, services in Lutheran churches, addresses to young men and women, or to students only—there has been no lack of interest. On two or three occasions there have been not less than 2,000 persons present.—Rev. F. B. Meyers.

Where Christ is marching on.

IN THE COMING CHRISTENDOM.

The first church at Ahmednagar is a good example of a native church in India. The church has 1,143 names on its roll, of whom 569 are communicants; 255 are candidates for baptism; and 321 are children. One hundred and eight were added to the church in 1902. The Sunday-school has 1,139 members, in three sections. The church pays all of its bills and contributes for the support of the poor and for various outside societies. Its Christian Endeavor Society is held in nine sections, and has a membership of 679. There is another church in the same city with 65 members, which receives no aid from the mission or the Board. We are establishing these kind of aggressive churches in all of our missions and among all people.—A. B. C. F. M.

Dr. R. A. Hume, of Ahmednagar writes: "You know and we all know that the amount assigned for the general work is absolutely and painfully inadequate. We shall soon have a mission meeting, at which we shall decide upon the apportionment of the $11,000 among us all. I anticipate that we shall not be able to get fifty cents on the dollar to do the work actually on hand. Some missionaries will feel terribly depressed over it; all of us will feel very, very badly embarrassed."

A GREAT PARISH IN INDIA.

Rev. Henry Fairbank, at Rahuri, writes that his parish has over 2,000 Christians, who are connected with ten organized churches. He has also twenty-two schools to look after, in which there are more than 800 children studying. Work is carried on in nineteen outstations and there are fifty-seven trained native Christian pastors, preachers and teachers. The parish covers an area of not less than 2,500 square miles of densely populated territory. All classes are ready to hear the gospel. If there were men enough to preach and money enough to sustain them, the entire country about would constitute a ready and even eager congregation.

Madura Mission: "Within two months in the Arupukottai station of the Madura mission, twenty-one families of the Robber Caste, numbering eighty-three souls, have decided to give up their life of dishonesty and become Christians. These men are the highway robbers of that region—bold, rough fellows. When converted they make fine strong Christians. A revival of great power is in progress in the Arupukottai station and many are inquiring what they must do to be saved. Eighteen men came to Mr. Hazen, our missionary, at one time, of their own accord, to inquire what they must do to be saved."

CHINA.

China is awakening. In Canton Mission 775 adults received on confession. Six chapels were built in the Canton Mission last year to take the place of those destroyed by the Boxers. One of these at No Foo cost $3,000, the money coming entirely from native Christians. A new chapel for lepers was also erected in a suburb of Canton. A Chinese woman gave $3,000 for the Woman's Hospital, on condition that a children's ward should be added.

In Shantung Mission, in 1902, native Christians erected a church, supported entirely a native preacher, and received large numbers on confession of faith. Dr. Hunter Corbett reports more inquirers in Shantung than he has ever known in his forty years' service. Mr. Li, a merchant of Ningpo, recently gave to the Board $30,000 for a high grade boys' school.

Foochow Mission: The work at Shaowu station of the Foochow Mission is most inspiring. Shaowu is 250 miles inland from Foochow City and is reached by a difficult journey of two weeks by the way of the Min river. Mr. Walker, who has been thirty years in the field, writes thence: "We have just had a two days' business meeting with all our Chinese pastors, preachers and the dozen theologs just completing their course. These latter are a fine set of young men, and there is urgent need for every one of them and grand openings for them all. We have spent two days reviewing the work of last year and planning for the next. It was all very inspiring, but—we do not know where the money is coming from. If our appropriation is not double what it was last year it will not be half enough."

North China: Rev. H. P. Perkins writes from Paoting-fu in a letter received Feb. 1st: "There are already urgent requests for teachers at prices ahead of what have been usual before. We hope to be able to supply one or two men of experience, but many places must be filled by men of scholarship who have only recently come into relations with us. I am glad to report that we have already in full swing a winter school for just this sort of young men. There are some forty young men from twenty to forty-five years of age who are at work on the Bible and the singing book. All our room is filled up and there would be more had we the room. About all we can hope to do is to introduce them to the Book and to the meaning of prayer. But this is enough to give each day a joy of its own."

JAPAN—HELP NEEDED.

Dr. Atkinson writes from Kobe: "New work needs to be entered on, but it cannot be until the purse has more in it, or until some of the aided work advances to self-support. We can throw such churches off, of course, but that would not be a very sensible way to deal with what has already cost so much in labor and in money."

LAOS.

The sixteen Laos churches meet all their congregational expenses and build their own churches. They do home mission work in their respective parishes and adjacent regions, partly by voluntary evangelistic service, partly by employing church evangelists.

They do foreign mission work in the French, British and Chinese Laos territories, through Laos evangelists, sent out and paid by the Laos churches, and superintended by the missionaries of the Presbyterian Board.

As a fruit of such Laos evangelism, forty-nine adults and thirty-six children were baptized in French Laos territory during a single tour last winter. An entire village of fifty-five adults cast away their demon worship and entered the service of Christ. Six other villages sent a request to their Laos brethren in Siam for a minister to instruct them that they might intelligently accept Christ.

KOREA—LAST YEAR.

In Pyeng Yang Station 642 were added on confession of faith and 1,363 received as catechumens. Twenty-one new chapels were built by the contributions of the native Christians alone.

THE PHILIPPINES.

A mission established by Baptists upon the island of Panay two years ago is having a remarkable success. A Spanish-speaking evangelist, Mr. Lund, was sent two years ago to the city of Jaro, on Panay, and for weeks he lay sick upon his bed, the tears rolling down his cheeks as he saw the great need and his own helplessness. There are now gathered into a church in Jaro three hundred converts, and it seems as if two or three thousand might have been received if the time had allowed of a careful examination of candidates. The Bible and Christian leaflets are eagerly read, and a monthly religious paper has thirteen hundred paying subscribers.

AFRICA: NEW CATHEDRAL IN UGANDA.—Perhaps the most striking external monument of the change which has been effected in Uganda by the preaching of the gospel is the new cathedral which has been built by the natives themselves, at Namirembe, which is the chief Church Missionary station in Uganda, and close to the capital. Several large churches have been built there, but they were built of reeds and poles, and were not permanent structures. Now a cathedral has been erected, the length of which is 206 feet with a nave 50 feet broad, and transepts 110 feet. The roof is supported by eighteen brick pillars and is covered with grass thatch. The building will seat 4,000 people and has ten doors for entrance and egress. All the people, from the King and Katikiro down to the children, have contributed. The women, headed by the wives of leading men, brought the firewood for burning the bricks, and the Katikiro and other chiefs personally brought heavy loads of clay.

Timbers for the roof had to be brought sometimes for a distance of fifty miles, requiring 100 men to carry each beam.

On a hill near by this huge cathedral, a quarter of a century ago "thousands of innocent victims of the wrath and cruelty of former kings of Uganda would be slaughtered at a time. To this day their bleached bones are to be seen in quantities all over the hill. There are many other similar old execution places to be seen in Uganda."

"I WILL NOT LET THEE GO."

AN INCIDENT REPORTED BY DR. DAVIS, OF JAPAN, IN THE MISSIONARY HERALD.

In the fall of 1882 and spring of 1883, I found that a spirit of speculation and doubt of many of the vital doctrines of the gospel had come into the school and was also among some of the pastors as well. The preaching was too much of the speculative, philosophical character. Doubts of the divinity of Christ, and especially of the reality of the Holy Spirit, were rife in our school, even among some of the teachers. I felt a great agony of prayer for this, as did some of my colleagues. When the Week of Prayer came, the first of January, it passed without any special results, and we held it over a second week, having a general meeting every evening to pray especially for the outpouring of God's Spirit upon the school, but no result came. Then a little band of perhaps ten held on, daily praying for this object. The first part of February I felt prompted to write a letter stating the spiritual condition of the school and our need, and asking for special prayer for the outpouring of God's Spirit upon the school. I made forty copies of it and sent them to most of our colleges and theological seminaries in the United States. The weeks wore on and there was no sign here. The little band of praying ones had decreased to half a dozen. On Sabbath, the 16th of March, 1883, in the afternoon and evening an invisible influence struck the school,

"LIKE A RUSHING, MIGHTY WIND."

Of the about one hundred and fifty young men then in the school, very few closed their eyes in sleep that night. Almost every room was filled with men crying to God for mercy. The professing Christians were first under the deepest conviction of sin. This experience lasted a week, during which time there was no preaching. The whole movement was, to human eyes, spontaneous, and the only efforts almost which the teachers put forth were to restrain from excesses and guide the inquiring souls into the light. All but four or five who were in the school passed through this experience, and the work spread from our school to the churches in this part of Japan. There have been no doubts since that time of the existence and work of the Holy Spirit.

A STRIKING METHOD IN EVANGELISM.

A "mission" was lately conducted in Brighton, England, by an evangelist with the *soubriquet* of "Gipsy Smith." One proceeding, of which we read in *"The Life of Faith,"* seems singularly well adapted to "reach the masses" and submerged regions of cities, and suggestive of perhaps the real power of Salvation Army methods, rather than in its mock titles and uniforms. We quote:

The work in the inquiry-rooms went on for half an hour, and then all the Christians went off on foot or in tram to the Salvation Army Congress Hall for half an hour's prayer (some 2,000 were present).

From 10 to 11 P.M., headed by the bands of the Hove and Brighton Salvation Army, and by ministers of the Church of England, Methodist, Baptist, Presbyterian, Bible Christian, and Congregational churches, by members of the Salvation Army, Pentecostal League, mission halls, and Christian Endeavor societies, a vast procession paraded the streets within a radius of a mile of the "Dome." A body of workers had previously been given thousands of invitations to distribute in the public-houses and poor localities.

IT WAS A MOST IMPRESSIVE SIGHT.

The bands heralded the coming of the procession. Then there was the silent tread of that orderly multitude four deep, moving noiselessly in the centre of the roadway, the pavements being lined with thousands wondering and asking, "What means this eager, anxious throng?"

One who watched closely told the writer that in not a *single public-house* in the line of the procession could he see one man or woman—*all were outside!* This was doubtless true, but these men and women were *not outside the Dome.* We entered the Dome at five minutes to 11 o'clock, and what a sight it was from the platform! What a different audience from other nights!

"MIDWAY PLAISANCE."

We rejoice to know that many of the leading women of our country are taking steps toward the elimination from the St. Louis Exposition of a Midway Plaisance, corresponding to that abomination which was a blot on the Chicago Fair. We wish them good speed in this effort. By the endorsement (for it amounts to this) of leading spirits of the Chicago Fair, more was done to contaminate young manhood and pollute young womanhood than can ever be undone. Alas! that mammon worship should so prevail that otherwise decent people countenance licentiousness and shows which are only worthy of the degenerate days of Greece and Rome. All hail to these women who are doing their best to purify morally the St. Louis Exposition.—*N. Y. City Mission Monthly.*

The Restoration of the Jews

TO OUR SUBSCRIBERS (See Page 61)

Jan. 1903
Vol. Three
No. One
Price One Dollar a Year
Single Copies 25 Cents
The People The Land and The Book
AN ILLUSTRATED HEBREW-CHRISTIAN QUARTERLY treating of the old and historic people of Israel, of their native land, Palestine, and of the Book, the Bible, and Jewish traditions and literature.
Published Quarterly by "WATCHWORD AND TRUTH" for B. A. M. Schapiro, 345-347 East 3rd Street, New York, N. Y

THIS subject is ably and interestingly treated in the Illustrated Hebrew-Christian Quarterly called

THE PEOPLE,
THE LAND,
AND THE BOOK

The current number contains articles on "The Law and the Gospel;" "The Ground of Jewish Opposition to Christ;" "Eastern Problems and the Jews;" "Palestine and her Jewish Colonies," with illustrations taken on the spot, verifying the words of Amos: "They shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them, said the Lord thy God," and many other important articles of great interest to students of prophecy by **Hebrew and Christian scholars.**

The People, The Land and the Book

keeps its readers well informed concerning the Zionist movement, in articles gathered from original sources. To readers of "SALVATION" the subscription will be **$1.00** with a miniature of the **Holy Scrolls** used by the Jews in the time of Christ, and now read from in the synagogue every Sabbath day. This **Scroll** will be of great interest to all Sunday-school workers. The magazine has been **very highly commended** by religious and secular periodicals such as:

The Churchman, Christian Herald, Religious Telescope, Sunday-School Journal, Journal and Messenger, Christian Work, Union Gospel News, Silver Cross, Brooklyn Eagle, Brooklyn Times and Watchword and Truth.

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"Salvation."

Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of 'Salvation' to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

ORGANIZE!

For the Evangelization of the Jews in their present Great metropolis, New York, U. S. A.

Disunion, Discouragement and Disaffection at large for the last six or seven years have financially crippled a Mission to which the estimated half million Jews of New York are drawn in great numbers through a mysterious attraction which can be only from Him who was "lifted up;" since no human presence in particular or other natural inducement whatever, had proved at any time necessary, to sustain the crowded Jewish congregations at the late centre, No. 424 Grand street.

In spite of the Divine significance of this unparallelled "sign," it had stood unheeded though unchanging, from year to year, and its station had been maintained under an individual patronage to which no such work should be subjected.

Why is this? Waiving now the deficiency of Christian zeal, this address is for the removal of one obstruction which has prevented such zeal as there is from occupying this wonderful opening. That obstruction has been INDIVIDUALISM. All the bane and scandal to the cause of Jewish evangelization at this visible focus of Divine power has been the natural result of dispensing with permanent representative organization, in favor of a cherished personal autonomy with its necessary transiency, fallibility, and irresponsibility. The basis of such a work should be "exceeding broad," on both sides of the Atlantic, not only for public character and responsibility as well as permanence, but also for the multiplication of auxiliary centres of interest and activity everywhere for Missions to the Jews in their great metropolis and elsewhere.

NEW LINES OF DIVINE PROVIDENCE.

A Mission Station had been maintained at No. 424 Grand street, New York, for some time past, on behalf of the Anglo-American Board of Missions to the Jews, for the sake of the preternatural concourse of Jews at that place. That station was closed on the 30th of April, through a peremptory and unconditional refusal by the owner to renew the lease; such refusal accompanying his receipt for the final month's rent.

Negotiations by the same Board for another station, to be of sufficient capacity for the overflowing congregations, were brought to a close by the decision of Mr. Warszawiak, who had enjoyed the privilege of ministering to the Jews in our Grand street station, (supported, personally, by his own friends) to establish a new station under his own control and responsibility.

Mysterious as is this conclusion of the superhuman favor that had rested on the Grand street station from October 10, 1897, to the last day of the lease in 1903, it is clear that the All-wise Master has some further purpose to unfold which must be far better. As we could not feel warranted at this time in adding one more to the feeble Jewish missions struggling along in small temporary quarters in this city, and as this Board is now providentially discharged from the maintenance of a station for a particular personal ministry, there clearly remains before us the single uncomplicated mission for which the present organization was principally intended: a humble endeavor to unite the Friends of Israel in both hemispheres as an incorporated body laying foundations of a public and permanent character for a Central Institute of Evangelism and Christian philanthropy for the Jews of New York; a fundamental necessity, recognized by all who are engaged here in Jewish Mission Work, for any further advance by human agency against the tremendous mass of Jewish unbelief and intolerance that confronts the Gospel in this city.

THE NEW BUILDING FUND.

Friends of Jesus, who weep with Him over the apostasy and desolation of Jerusalem with her children, and who would gladly crystallize their sincerity into visible expression before Him and them, may derive confidence in so doing from the financial method indicated in the acknowledgement to be rendered to every sub-

scriber to the Building Fund for a Hebrew Christian Institute in New York, as follows:

The Anglo-American Board of Missions to the Jews.

[*No.* .....] *New York,* 190

Dear ....., *with thanks and cheer I acknowledge your favor with enclosure of* ..... *dollars and* ..... *cents in aid of the undertakings of this Board.*

We are opening a fund with THE EASTERN TRUST COMPANY, *No.* 115 *Broadway, New York, at three per cent. annual interest, for a House of the Lord among the Jews, and by your permission I will join you with the builders, in hope that our labor shall not be in vain, in the Lord.*

In the unexpected though supposable event of failure in the building enterprise, THE EASTERN TRUST COMPANY *will then return the amount of subscription with the interest due to each individual donor, on demand. Preserve this.*

REV. DAVID JAMES BURRELL, D.D., *President.*

WM. COWPER CONANT, *Secretary and Treasurer.*

C. GODFREY PATTERSON, ESQ., 45 Broadway, *Counsel.*

Persons who wish to devote of their capital to this object, but who cannot spare the income from the same during their lives, may stipulate for the annual payment of the interest to themselves;

Or, they may execute a bequest or legacy by will to THE ANGLO-AMERICAN BOARD OF MISSIONS TO THE JEWS.

MAINTENANCE ACCOUNT OF THE A.-A. B. M. J. STATION AT NO. 424 GRAND STREET (NOW CLOSED).

Amount expended, per detailed reports, from June 10, 1902, to February 28, 1903	$1675.70
Expended in March and April, to the close, April 30, Rent, $200; Ass't Miss'y, $40; Janitor, $28; Light, 30.63	298.63
	$1974.33
Total donations received in aid	823.39
Balance from the Anglo-American Board	$1150.94

WM. COWPER CONANT, *Sec. and Treas.*, A. A. B. M. J.

We present a recapitulation of the leading requisites of a central Hebrew-Christian Institute:

1. Preaching every evening, at least.
2. Library, Reading room, and Bible window, always open.
3. Night Shelter, and Medical Dispensary.
4. Schools: Kindergarten, Industrial, Sewing, English, and Singing.
5. Stenographer in English, German and Yiddish, through whom you will know, *verbatim,* what is preached to the Jews.
6. Voluntary amateur musicians to lead or exhibit devotional song.
7. A Depository for gifts of personal property of every kind, from every quarter, which the impoverished and persecuted can use at need, or trade in.
8. A man of power as Superintendent of these and other such departments; with worthy co-workers, some at their own charges, others necessarily supported, to carry on the various branches of the work.

In fine, the sign and pledge of the kingdom of God for the Jews, in a concrete material embodiment before their eyes; an Institute worthy of respect as an expression of Christian sincerity; a true Temple Immanuel, where every phase of Jesus's love for His people shall be focussed and radiated in and from a household of His brethren according to His appointment.

PERSONAL INCOME OF MR. H. WARSZAWIAK.

We close here our monthly reports of Mr. Warszawiak's personal receipts from June 10, 1902, to April 30, 1903:

Amount per report in March.....	$1341.28
Received by or for him in April (so far as known).....	475.00
	$1816.28

We are happy to add that Mr. Warszawiak has found a place admirably suitable for opening his own mission, No. 2 Suffolk street, corner of Division street, in the heart of "Jewry," facing directly on Seymour Park, the great playground of the lower East Side Jewish population. Although our slight contact with Mr. Warszawiak and his ministry is providentially severed, we cordially wish him success greater than ever in calling the lost sheep of the House of Israel to the Good Shepherd who gave His life for them.

HEBREW-CHRISTIAN BROTHERHOOD.

The Editor of "SALVATION" has received and accepted with much pleasure the following invitation:

"The Lord has been gracious for the last several years to enlarge the community of Hebrew-Christians in this City of New York and vicinity through the prayerful and faithful work of His believing servants. Several Hebrew-Christian brethren on whose hearts the spiritual welfare of the Hebrew-Christians at large, and of New York and vicinity particularly, was very strong, have noticed the increase of the Jewish believers in the Lord Jesus Christ, and after prayerful consideration have decided to call togetcher as many as possible Hebrew-Christians on May 14th, on Thursday, at 8 P. M., at 68 7th Street, in order to discuss the advisability of forming a Hebrew-Christian Brotherhood.

"You are therefore cordially invited to be present on the above date at 68 7th Street, between 1st and 2nd Avenues, City, and help to make the proposed organization a mutual blessing.

(Signed)

MEYER LERMAN, *Chairman,*

(REV.) BERNHARD ANGEL,

LEOPOLD COHN,

DR. HARRY ZECKHAUSEN, *Secretary,* 25 7th Street, N. Y. City.

WHAT DOES THIS MEAN?

We have been shown the following passage from the original matter in the Jewish *Daily News,* of this city, English page, typography as follows:

"We need more in this world than the calm of quiet circumstances. We may have that and yet be in tempest of unrest. WHAT WE NEED IS SOUL REST, AND NONE BUT JESUS CAN GIVE US THAT."

The Jewish Daily Herald interprets it and denounces the rival Editor and Publisher, in the richest Jewish billingsgate.

PITTSBURG MISSION TO THE JEWS.

The *Jewish Era* informs us that through the generosity of E. C. Corey, a beautiful Mission house, suitable for a Training School and other departments, has been purchased for them, at 333 42d street.

"Salvation."

Thoughts of Christ Life.

"THERE ARE MANY ANTICHRISTS."

An antichrist is a competitive or opposition Christ. Not an antagonizer of Christ, but a pretender of Christ, a false Christ, using the name of Christ; the object forbidden in the First Commandment, the "other god before me" or along with me. *Anti* means *over against,* not necessarily in direct hostility, although commonly so understood from the attitude. Many would-be interpreters of prophecy anticipate an "Antichrist" constructed in their minds from the idea of a cruel foe of Christianity—or, again, of the Jews in particular, repeating the atrocities of Anteiochus Epiphanes. But the true idea is that of a treacherous *simulacrum* of Christ and his gospel; which, having a form of godliness with nothing of the power thereof, and thus releasing man from his conscience, gives freer rein than any paganism to his passions, and to the worst of them all, his persecuting intolerance of a religion that is holiness, and that not from man but from God, and to the glory of God alone.

There are many Antichrists. There are ways to counterfeit Christ by elimination, while preserving enough of His features to deceive (if it were possible) the very elect. Some preserve His forms and ordinances, on which they fix their faith and that of their disciples, to the neglect of the only true and saving object that faith should fasten on—the atoning blood and regenerating Spirit of the Living and Manifested God.

Others steal from Christ his ethical and humanitarian teachings —the Law, in its most tremendous and impossible exactions, as the "Sermon on the Mount"—and set up this Antichrist as Himself, lacking the "fulfillment" of that Law, which He announced in His own person as the satisfying expiation of sin and the only life-power for righteousness in man.

Again, there are those, and many, under the most express pretensions of Christ, whose Antichrist is a Name, a *magna nominis umbra,* a shadowy idea and sentiment, nothing historical, nothing of Divine substance, revelation, and authority; rather, an evolution of human nature, having its seat and evidence in human thought; surrounded in the Bible by mythical traditions such as Incarnation and Atonement, for which human Self-Sufficiency, its own Anti-

christ, has no use as having no need of a power beyond itself for righteousness, or of a merit above its own for justification.

For an instance, among the commonest, of the many Antichrists that beset the soul of the sinner in our day, take the following "Confession" promulgated by Rev. William Bishop Gates (whoever he may be) in the *New York Observer* of April 2, 1903, as "The Christianity of Christ":

"O God, thou knowest that I want to do the right: that I want "to make my individual life count for the most. Take me, then, "just as I am, willing though sinful, and accept as my profession of "Christianity this statement which I now make to Thee that I will, "with Thy help, try with my best endeavor to do the things which "I believe Jesus, my Lord, would have me do. I will give up "doing the wrong and I now determine to do the right." The contributor adds:

"For any one, outside the Church, to say this, is for him to prove himself already a Christian."

Could aught beneath satanic craft dress up an antichrist so plausible in words and in the name of Christ, as a substitute for the real Savior and the "Way, the Truth, and the Life:" for His own Living Way substituting *"what I believe He would have me do!"*— and presenting this as "the Christianity of Christ" in so staunch an orthodox organ as the *New York Observer!* If the Editor and his readers can accept this as Christianity, even by oversight, why should we not credit the inventor with the most sincere and pious belief that it is the real thing? Such is the power of him that "deceiveth the whole world" and most of the Church.

PRIDE AND ANGER AS BEASTLY.

The day is coming, and already dawning, when the standard of honor upheld by the ages of Satan's kingdom among men is to be reversed in the teaching of Christianity. We have too long allowed the diabolical principles of pride and anger to hold a limited footing in Christian ethics under the plausible titles of 'self-respect' and 'proper resentment.' We have not even purged our conception of God from these qualities, nor realized from His 'express image' in Jesus how much more gentle, tender, and unresentful, than ever mortal woman was, is that tremendous POWER that moves the wheels of the universe and wields the instruments of destruction and the forces of creation. While we have seen logically that an

Infinite One could not be moved by His finite and therefore infinitely inferior creature, either to the pain we call anger or to the pleasure of exaltation that we call pride; we have still held to a literal sense, in some measure, of that 'anthropomorphism,' or symbolical teaching from human attributes, by which God of old revealed His destructive antagonism to evil, and His just insistence on the honor due to Him, which is indeed the fundamental condition of all honor or respect for rights in the universe.

The Son of God superseded the rude symbols of primitive instruction, in His personal revelation of a Father whose being is love, and the lowly condescension of whose love is unlimited; who knows neither pride nor anger as we know it; while still He is inflexibly just and impartial as only perfect love can be, to insure to every creature the proper and orderly fruit of his own courses—save only as He has himself borne for us in His Son the intolerable wages of our sin, and provided a new birth unto righteousness and Himself for every one who will enter into it. This sole exception, which is itself the most amazing exhibition of a purely loving God (qualifying only the relation to Himself of the implacable rebel) is necessary to be always repeated lest we be misunderstood to represent as God a figment without impartial goodness, which alone is genuine love.

We said 'beastliness,' while not unconscious that pride and anger are of the Devil, and involve "all we know or dream or fear" of diabolical hell. But it is all one, at least so far as we in this life are concerned. For those passions arise in the self-exaltation of that earth-born nature common to us with the beasts, into a control of life limited only by our own natural wisdom and moral strength, and so not limited at all in fact; whereby Satan contrived to bring us into captivity to himself. And it is of more practical effect for us to identify those passions with their visible beastly equivalents which we fear, loathe, and despise, than with demoniacal equivalents which are invisible and are only inferred from our own 'beastly' observation or consciousness. Hence we have said the *beastliness* of our pride and anger, in the hope to create such a loathing of the beastliness in those passions as may react in "our proper scorn" when beset by them.

On the other hand, our study of Jesus will be deepened by seeing how far above our native ideal of manliness was the "meek and

lowly" quality of God in Christ, and how utterly degrading is the least indulgence in those passions which we have been taught to consider becoming and respectable if not excited too far but kept under decent restraint.

The study of Jesus has been only begun, in a superficial way; although it would seem that our religious leaders considered themselves very nearly past masters in that knowledge, by this time. But when and by whom were "the unsearchable riches of Christ" exhausted? We have but scraped the surface. The unfathomable mine will yield new treasure to all generations of searchers, and they may yet review our present religious literature and morals with much the same pity and wonder as are ours in reviewing the Dark Ages.

"ONLY" A WOMAN, "ONLY" A YOUTH, "ONLY" A CHILD.

We often hear these classes of persons encouraged by references to noted examples of usefulness in their several capacities. We seldom, if ever, hear presented to them a comparative estimation of the several high callings for which they are exclusively, or pre-eminently, qualified. It is well, indeed, that they have not been stuffed and puffed up as "manhood" has been in all literature and homily hitherto. And perhaps the true potentiality of womanhood and childhood depends mainly on their unconsciousness of it. Still, this potentiality need not be impaired in putting it to use, in its characteristic ways, to a vastly greater extent than as yet has been thought of. Indeed, you might with more reason say, disparagingly, "only" a man. The world's view has been inverted, from the beginning. Women, sharing in this inverted view, have been seized with ambition to be as men in the world. Children are made impatient for the supposed importance of men. In this way, both women and children neglect and miss superior advantages of their own. Great as are the offices of men in church and state and literature, it remains a great work for the greatest man, to cultivate and sustain a godly woman and her children in the offices which lay the foundations of all human wellbeing, and in which none can take their places or vie with them. Such is the transcendent sacredness of God's domestic temple service. Only to hint at a few of the obvious everyday aspects of this service: Who has the influence of the mother, the maiden, even the lisping prattler, over the

character, the conduct, the destiny, of men, and of those who are to be men, in the world? The silent power of maiden charms, if consecrated and directed to the winning of their youthful worshippers to the ways of true life, has never been estimated, still less exerted, but may easily be imagined by any one who has ever been a young man or much of a young woman. But mere boys and girls: who can do what they can with their own age-mates? A little girl, too, can in her modest, timid way, and in a moment, lodge an appeal, an influence, directly in the heart of almost any man, though rough and hardened, which a full battery of ministers, elders and deacons would bombard in vain forever. The writer has seen the elegant daughter of a noted banker and president of the Stock Exchange, standing by the exit of the Water Street Mission, and taking in her white hand the grimy paw of each rude sailor and longshoreman as he passed out, with a winning entreaty to "come again, come again." Nearly every one of those hardened men must have felt almost as if an angel had touched him, and have wished to come, and come again. What is an angel, anyhow? Do you "want to be an angel"—right now?

Again: the idea of God himself has been inverted in the minds of mankind, and of womankind too. It is barely beginning to dawn on the minds of a few, that the very likest expression of God is not found in the personality of what we call a godlike man, but in the gentlest, sweetest, tenderest, of womanhood. There is "the hiding of His power." May it come to view.

ONE THING NEEDFUL YET.

A correspondent lately rebuked us with strong language and an explicit withdrawal of his 'patronage,' for neglecting to mention the recent great increase of his denomination in numbers and especially in donations. If we could see evidence in any denomination that its increase in numbers and donations exceeded its defections from scriptural faith, we would gladly proclaim the good news. Our current biblical studies for "SALVATION" and the Jewish Bible Class are enough to powerfully impress every believer in the Bible history with the infinite superiority of faith in God, in the feeblest flock, to the most imposing array of forces in which absolute faith in the Divine Word is not the predominating factor. News of the increase of FAITH, we seek everywhere and rejoice to record.

Critical Study of the Bible.

HISTORICAL OUTLINES.

FOURTH QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

THE CHURCH IN CAPTIVITY IN BABYLON.

"The Church that is in Babylon saluteth you." 1 Pe. v:13.

The broadest summary of sacred history—old covenant and new alike—is expressed in the alternation of *Revival* and *Declension* or apostasy; action and reaction; following as the night the day. "The morning cometh—and also the night." Why so? Is it not an incorrigibility in the mass even of the Church, from which all the judgments and mercies of God, with the incessant ministries of his servants, can barely winnow out, from one period to another a salvable "remnant," so often spoken of by the prophets? Reverting here only to the great reforming time of the king Hezekiah; he accomplished two things, viz.: a forcible reduction of the idolatrous and immoral public practice of the people, and a re-opening to the public mind of the Word of God which brought to sincere conversion a minority or remnant only of the multitude who fell in with the royal fashion and the rising wave of reformation. The death of the reforming king was the signal for re-action. The ebbing tide of an insincere reformation went farther back into deeper apostasy and corruption than ever; with Manasseh, the son and successor of Hezekiah borne on the very crest of its wickedness. It was a time not only of re-action into heathenish corruption, but also, and even more markedly, of re-action against godliness and those who held to it; and their "innocent blood"—martyr blood, as we understand the term—"filled Jerusalem from one end to the other;" not otherwise than in the last persecution in Jerusalem that began with the murder of Stephen and raged under Saul of Tarsus until the faithful were scattered abroad in all nations. It was alike in both ages a complete triumph and an abandoned riot of all the ungodliness of the Jews, in extremes of profanation and cruelty typified prophetically later by the heathenization of Jerusalem and the massacre of God's people by Anteiochus Epiphanes when invited by a like depraved priesthood, in the half-way period between the two persecutions by Jewish

hands. The character of that dreadful time for the true Church may be imagined from the fiendish mangling alive of the aged prophet, Isaiah, which Jewish tradition places under the *regime* of Manasseh, with presumably many other martyrs, referred to in Hebrews XI:37 as having been likewise *"sawn asunder,* and slain with the sword." It was such culmination of their perennial revolt against God, in the "blood so precious in His sight" of His faithful remnant, that brought down once and again immitigable doom upon the murderers of His saints for His sake. That Manasseh himself met with ultimate grace and repentance may be evidence that he was more a subject than a power in the revolt, and not a soul utterly forsaken unto Satan like the priests and princes in Jerusalem.

Here enters in a remarkable distinction between the former and the latter dealings of God with the apostatizing Church. One last reformatory power was sent in king Josiah; but the testimony of the prophet Jeremiah tells us that it was, like that in his great-grandfather Hezekiah, a work of kingly power with only minority faith; not of sincere popular repentance. "From the thirteenth year of Josiah," says Jeremiah, "these three and twenty years, the word of the Lord hath come unto me, and I have spoken unto you, but ye have not harkened." Again, by the parable of the good and bad figs, God said, "Like these good figs, so will I acknowledge those that have been carried away captive of Judah. . . for their good; . . . and as the evil figs, which cannot be eaten, they are so evil, so will I give the king, and the residue that remains in this land, to be removed into all the kingdoms of the earth, for their hurt. . . till they be consumed." And the distinctive cause is thus declared (2 Kings XXIV:3) "Surely at the commandment of the Lord came this upon Judah. . . for the sins of Manasseh . . . and for the innocent blood that he shed; for he filled Jerusalem with innocent blood." When it comes to this; when, as in Israel under Jezebel, and as in Judah under Manasseh (and we may add, as in Jerusalem under the Sadducean Council) it becomes death for a man to believe and obey the Word of God; then the limit is reached, and no pretensions of covenant or promise, can stay the overthrow; but, as in Sodom, the believing and persecuted remnant must be brought out with a high hand from the fires of retribution, and re-planted for a

further stage in the fitful progress of the Kingdom.

Such was the conclusion of Judah's ever-downward course; engulfed in the Babylonian Captivity, typical of that captive dispersion in the world-Babylon of post-exilic prophecy, which is now fulfilled before our eyes, from a still more aggravated cause; yet awaiting still another Restoration!

Jehoiakim (Eliakim), son of Josiah was the last lineal or indeed real king of the house of David (until Jesus the Christ); for of him it was said by the prophet, "He shall have none to sit on the throne of David." His son (Jehoiachim) had only a nominal reign of a hundred days, and his successor proper was an uncle (Mattaniah) who, as Zedekiah, under the suzerainty of Babylon, was but the acknowledged tool of an apostate hierarchy and princes, for he replied to their demand that the prophet Jeremiah be put to death, "Behold he is in your hand, for the king is not he that can do anything against you." It was Jehoiakim whose impiety went the length of cutting in pieces the Word of God and burning it, in the face of His messenger. Thus his own house, and even his kindred, were consumed in those fires of retribution, out of which the New Church in Babylon was brought forth in the persons of the immortal Three who walked with their God in and out of Nebuchadnezzar's furnace.

Within a hundred days of the death of Jehoiakim, Nebuchadnezzar came against Jerusalem, received the surrender of the temporary successor Jehoiachim, and carried away with him to Babylon all the flower of Judah's princes, warriors and artizans, with the treasures of the temple and the palace; leaving his appointed vassal or satrap, the weak Zedekiah, to rule over a remnant of the poorer class of people. Yet out of that class there arose sufficient presumption and impiety to dominate Zedekiah's nominal reign of eleven years, and to bring it to an end with the existence of the nation in a mad revolt against the master of the world at Babylon; much like that which the zealots of restored Jerusalem made against the Roman empire some seven centuries later.

"THE CHURCH WHICH IS IN BABYLON SALUTETH YOU."

Not a more glorious and triumphant revival of faith by the power of the Holy Spirit is recorded in Church history, than that which burst upon the Babylonian empire at the height of its majesty, after the little remnant of God's chosen were marched

in bonds, foot-sore and fainting, over the military route northeast and southeast from Jerusalem to Babylon. Fain would we linger with them on that long and dreary pilgrimage, in the picture of some inspired poet, for of history there is none, from the breaking-up of Jerusalem to their entrance into slave quarters in the strange metropolis of the heathen world. The long train of exiles toiled on, "a mixed multitude," of faith or no faith, the guilty and the innocent together, undistinguishable but to the eye of God who "knoweth them that are His." But they were the flower of the greatest and the most instructed race of men on earth; and well the sagacious emperor Nebuchadnezzar knew this. By the nature of the case, too, when he gave orders to select the best of them to adorn his own court and learned guild, the best of them proved to be, not the idolaters, of Jehoiakim's debasing *regime,* but the 'remnant' whom God had reserved unto himself. By 'natural selection,' of this stamp were the youths whom "Ashpenaz, the master of the eunuchs" chose for instruction in the learning and tongue of Chaldea with a view to high responsibilities in the more perfect organization of the newly consolidated world empire.

Immediately the purpose and power of the spirit of God for "the Church in Babylon" which salutes us across the ages, broke forth in the vow of Daniel and his three comrades to begin by rejecting the idolatrous religion into which they had been injected. According to the universal custom of heathen kingdoms, the king was the head of religion and state together, and the chief partaker of the sacrifices that were supposed to derive from the gods a divine virtue for rule and war. The undergraduates of Nebuchadnezzar's university were expected to share especially in the divine diet of the king. A Paul had not yet said, "If any man say unto you, This is offered in sacrifice unto idols; eat not, for his sake that showed it and for conscience's sake." But the spirit of the law that they knew, and the Spirit of the Giver of it, taught them at this initial point to oppose the tremendous power that had destroyed their nation, and which they were destined to overcome in its very metropolis. On this little pivot of diet, the conquest of God in and over Babylon began to turn. May the reader review the Book of Daniel, especially the first six chapters, with something of fresh insight and comprehension from this hint of its wonderful purport.

The unostentatious abstinence of the four martyrs from defiling symbols of idolatry was but a negative departure, too insignificant to draw the hostility or even the notice of the priesthood, and its results suited the purpose of the king. Not so the next issue, when after the exaltation of Daniel over all the hierarchy or 'wise men' and governors of the empire, as a demigod, and prophet of a 'God of Gods' (chapter 2d); and of his three comrades to the next highest offices of the royal province itself; alarm and jealousy began naturally to possess the entire sacerdotal and scientific body which had hitherto ruled with unquestioned spiritual sway both king, court and people. Their king was becoming a pervert to the despised, conquered, invisible, God of the Hebrews, and—where were they to go? The historical spirit thus bridges the unexplained gap between the end of chapter 2 and the beginning of chapter 3. The tendency of human power and glory, at their height, to create an insatiable appetite for more, which could only be superhuman; in other words, the weakness of kings to be gods; was the point of vantage at which the heathen hierarchy of Babylon applied themselves for the restoration of their declining prestige; precisely as they did again with the succeeding empire of the Medes and Persians, under Darius (Daniel VI). The growing wealth and glory of Nebuchadnezzar's vast empire, and his still advancing conquests, with the sycophantic homage of so many subject kings, undoubtedly fed the pride of the monarch's heart to a height which nothing less than the utter abasement recorded by himself in chapter IV could reduce. Thus the subtle proposal of the hierarchy to make of him a god more magnificent than the world had ever seen before, easily overcame all the convictions which the manifestations of the God of Israel had fixed in his understanding, while they had not changed his heart. Whence the great image of the king in gold, for all the world to worship, under penalty of death by fire; whence the officious accusation of the three recusants by "certain Chaldeans" (members of the hierarchy); whence the triumphant trial of the three by fire, with the apparition of the God of Israel walking with them in the furnace; whence, in fine, the king's proclamation of the God of Shadrach, Meshach and Abednego, as an inviolable deity of the empire.

The fraudulent supernatural pretensions of his 'wise' men had been tested (ch. 2) by the sagacious king, to his disgust and rage,

and the supreme power and omniscience of the "God of gods" had been manifested before his eyes; but the God of the king himself, Nebuchadnezzar had not learned, nor would learn even by the terrific warning sent him in a night vision and interpreted to him by Daniel (ch. IV). His subsequent seven years of insanity and degradation, with his final submission to "the King of Heaven," and his wonderful restoration to majesty even more "excellent" confessed so humbly in the extraordinary proclamation copied in the fourth chapter of Daniel—are events commemorated in ancient heathen inscriptions. This proclamation marks an evident revolution in the state religion of Babylon as well as in the religious state of Nebuchadnezzar himself, for the remainder of his life. Of the great queen mother, Nitocris, who upheld the empire after him during a period of comparatively imbecile successors, until the condemnation so often proclaimed against Babylon by the Hebrew prophets was finally repeated by Daniel and executed by Cyrus; and of the mighty works of God through Daniel and the Church led by him, in the last great conflict with the heathen hierarchy and princes, under Darius (ch. VI); of the believing regime of Cyrus; and of the return of the godly remnant under Ezra; we must treat in another chapter or chapters.

These interpretive Historical Outlines, cursory and incomplete as they are in detail, are intended to serve the first purpose, in the writer's ideal of historical study and teaching; which is, to premise a broad grasp of the subject as a whole, and of its grand divisions in their broad relations; for instance, the four semi-millenniums into which the Author of SALVATION divided the Bi-millennium or 2000 years named of Hebrew Abraham; upon the last of which we have entered in the foregoing chapter. What effect in the study of the Bible, as to both method and truth, these pioneerings may have in the end, remains to be seen in the end—which may be far off.

THE FREE LIFE

Is Christ's own life in us, and the deliverance is wrought by none other than Himself. *Self-will* knows no rest, *self-love* knows no liberty. To live thus is to live in bonds. The perfect law of liberty is the law of perfect love.—*Exchange.*

BIBLE REVISION REVISED.

MATTHEW XXV:1 TO 13 (PARABLE OF THE VIRGINS).

[Misprint in preceding number: XXIX *for* XXIV.]

2. The A.V. gives honorable precedence to the "wise" virgins, but the Revisers follow the text, and read, "And five of them were foolish, and five were wise; for the foolish, when they took their lamps, took no oil, with them; but the wise" etc.

5. The primitive sense of *enustaxan* (became drowsy) and *katheudon* (lay down or fell asleep) appears far more natural and expressive than the tautological phrase "slumbered and slept" in both versions. A decided case for amendment.

6. "And at midnight a cry was made" (A.V. slightly condensed) has the text in its favor against the Revisers. "Behold the bridegroom" has not and needs not the addition of "cometh," which the Revisers happily omit. Again: *exerchesthe* is "come ye forth" or "go ye out;" the A.V. preferring the latter; the Revisers, the former, because the cry is from without and therefore seems to say "come."

8. "For our lamps are *gone* out" (*sbennuntai*) is literal, and also probable, rather than "*going* out" of the R.V.

9. The A.V. is the more exact, although requiring the supply of [not so] "lest there be not enough" etc.

10. "Went *away* to buy" (*aperchomenon*) is a needless and also doubtful precision of the Revisers.

13. "Watch, therefore, for ye know not the day nor the hour" is all that we find in the revised version or text.

THE BIBLICAL ANTIQUITY OF MAN.

Geological and archæological antiquity, as construed by many students, contradicts biblical antiquity as naturally understood from the genealogies of the faithful, given in Genesis v and x. The genealogies read connectedly, and to appearance complete, with no sign of a break or gap, from Adam to Noah, and from Noah to Abraham and his great grandchildren. No records were ever kept with more scrupulous exactness, or conserved with more jealous care, than those of heredity in the ancient East. The existence of any such formal record is almost demonstration of historicity, in itself. Geological speculations on the probable periods of time required for the formation or deposition of certain strata, or of

certain remains, have seemed to invalidate those most authentic of all records by men; the records of their ancestry. Egyptian archæology has perhaps really antedated the Flood, in its relics of dynasties; as mythology has preserved the very names of demigods that were recorded before the Flood in Noah's Bible (first nine chapters of Genesis); see chapter IV:22, and for more amplification, SALVATION, vol. I, 1899, pages 392, etc.

Such we may say is the state, and such the data in general, of the problem of man's antiquity; if we only add this: that no two geologists or archæologists agree in their calculations, and that the progress of scientific investigation has steadily reduced the figures until those of some authorities are not far from those we deduce from the genealogical data in Genesis. Thus it would seem that some Christian as well as Hebrew theologians are prematurely scared, and mistake their own nervous tremor for a downright shaking of the ark of God. Under this influence (is it not?) they hasten to "hedge," sometimes, in novel interpretations of Scripture, so fantastic as to be little better than confession of an indefensible Bible.

Now it is not absolutely impossible to suppose that the genealogies in Genesis were constructed, not of the consecutive fathers and sons named, but rather of tribes springing out, each from each; so that, for instance, when Adam, at a hundred and thirty, begat a son in his own likeness (thus differenced from Cain) and called his name Seth, he started a race of Seth, which ran on indefinitely and helped to fill up the missing centuries of geological and archæological calculation; until the last Seth, in the one hundred and fifth year of his age, begat a son, who began to propagate the long submerged line called of Enos; and by the time the last Enos was ninety, he also struck a new departure, and generated the head of another of the great tribes of which we hear nothing farther; and so it goes on down to Noah and to Abraham; and there the genealogy, without becoming more definite in form of expression, is suddenly transformed to a literal and natural sense.

Such is the emergency scheme of so distinguished and orthodox theologian as Professor Wm. Henry Green, of Princeton; quoted from *Bibliotheca Sacra*, 1890, as conclusive, by George Macloskie D. Sci., etc., professor of Biology in the same university (*Homiletic Review*, April, 1903).

This genealogical record, then is certainly the queerest that ever was written. It stands by itself, as the first and the last genealogical enigma ingeniously contrived to conceal all that genealogies are intended to make known. While this construction may not be absolutely unthinkable, it seems to us so forced and grotesque a contortion as to be scarcely preferable to giving up the record outright, as of no historical value, utility, or purpose, whatever. We are gravely told that its purpose was not to teach chronology, but—what? Echo answers sharply "What?" but the Christian apologist has no answer to give, and there it hangs in mid air like Mahomet's coffin. Until scientific research shall have at least settled upon some conclusion at variance with the natural sense of the record, what temptation, or what excuse, is there for a sane and undemoralized believer, to mutilate and distort it with unheard-of violence?

THE EXTENT OF THE FLOOD.

The suggestions of Professor George Frederick Wright, D.D., LL.D., of Oberlin Theological Seminary, have thrown a plausible light on the physical causes through which such events as the withdrawal of the waters of the Red Sea and of the Jordan, and the overthrow of Sodom and Gomorrah by fire from heaven (like the overthrow of Saint Pierre in 1902) might have been brought about without necessary interference with the operations of nature; leaving the miraculous element of sufficient force in the superhuman revelation of the providential times and effects of those operations, if not in a supernatural control and direction of them.

Concerning the causes of the Flood and the reasonableness of Noah's story, Professor Wright contributes some valuable information in the April number of the *Homiletic Review*, similar to the views in SALVATION, Vol. 1, 1899. But we regret to see an unscientific as well as unbiblical concession to the theory of the partial flood coterminous with the personal observations of that most Ancient Mariner, Noah, but not farther extended. The objection to this theory is that it flatly contradicts Noah's record of the revelation (not through his own senses, but) from the mouth of God; and that, without any assignable obstacle to the literal and entire fulfilment of the unqualified prediction of a universal deluge, in Genesis VI:17 and VII:4, 21, 22, 23. In the absence of any real

reason for limiting the prediction and fulfilment, there is no excuse for contriving, as Professor Wright does, a colloquial construction for the word "all," as merely general and not exclusive in sense. Besides, the application of this construction is fatal to the veracity of the record, on the professor's own theory. It applies, if at all, directly to the destruction of the living creatures (see the text); and so permits the exception of some negligible minority of men as well as beasts, irrespective of territory. The universality of the flood is necessarily implied in the destruction of all life on the planet (which must have existed throughout its inhabitable and uninhabitable area); but if the "all" be a colloquial generality permitting exceptions, there is no end of them as supposable; but there is an end of the meaning and purpose of the Divine act as declared, and, also of all theological interest in the question of fact itself.

Professor Wright might well direct his attention to the data of mensuration given in Genesis VII:17,24, and discussed in "SALVATION" vol. 1, 1899, page 550 (to be found in most institutional or public libraries); proving that, instead of building his ark "in the lower part of the Euphrates valley," (as Prof. Wright supposes from the need of bitumen for calking its seams!) Noah must have laid its keel somewhere at eight or ten thousand feet above sea level; such a monstrous ostentation of his faith in a prophecy that all other men were laughing at, as so many are still doing after the fact.

THE BOOK OF JONAH AS HISTORY.

Professor E. B. Fairfield, of Oberlin Theological Seminary, has discussed this question at some length in the *Homiletic Review* for April. The Jewish Bible Class in Grand street has heretofore enjoyed conclusive demonstration of the perfect reasonableness of the story at all points; that in fact, the adventure of Jonah and the whale lacks nothing of natural probability except the extraordinary providential concurrence of circumstances to bring about a Divine purpose, and a manifestation of superhuman knowledge which none but a fool who will say in his heart "no God," would think of questioning. Professor Fairfield adduces the archæological evidence of the existence and greatness of Nineveh, as described by Jonah and in the second book of the Kings. Also fur-

ther authentic observations of the swallowing capacity of a certain species of whale known in the Mediterranean, and, incidentally, of actual human existence in the stomach of a whale for more than 24 hours, with subsequent restoration; although he does not refer to the well-known instances of survival with consciousness, in the cataleptic condition, during many days' entire suppression of breathing and of every other mechanical function of life. At the same time he points out the customary idiom of the Hebrew writers, in which one day with any part of the previous and succeeding days, is called three days; and the same, of years. So that the term given of Jonah's possibly suspended animation within the whale, is over-matched in well-authenticated experiences of modern men who were not prophets, in the same situation; while the much-but-needlessly-mentioned Rev. Lyman Abbott, D.D., displays the ignorance of common school physiology which he brings to the criticism of this great record, by sneering at the story of "the half-digested man Jonah." Common sense without learning would have warned him that if living tissue could be digested in the stomach, the stomach itself could not exist.

"Just five years ago, in the Chicago *Inter-Ocean,* vouched for by the editors, was a communication from a sea captain, saying that it was a mistake to maintain that the 'great fish' could not have been a whale; and he went on to say that he had no interest in defending Jonah, or in defending our New Testament translation; but in the interest of natural science and of simple truth he stated that, having been for some years the captain of a whaling vessel, he knew that the sperm whale could easily swallow a man whole; that one member of his crew, weighing one hundred and seventy pounds, had repeatedly crawled through a whale's throat (different whales at different times) as the throat lay on the deck of the ship. And then he proceeded to narrate a particular case of personal experience in which a man weighing one hundred and sixty-five pounds was one of his helpers; and one day they were in an exciting chase after some whales, when one of the boats was struck by one of the whales and the men were thrown out. All of them were successful in getting back into the boat save one, whom they missed on calling the roll after they had captured the monster they were pursuing. They gave him up for lost; but on cutting up the whale the next day, they found him inside—unconscious, but alive. He was restored, and was still living, and was following his vocation at the time the captain wrote.

"Courbet, in *Cosmos,* of March 7, 1895, writes (and let the read-

er observe that this is not a 'fish story' by a romancer, nor 'a sailor's yarn,' but the report of a scientific expedition; and such substantially are all the testimonies which we quote): 'The discoveries of the Prince of Monaco were such as to relieve me of all difficulty in believing the Bible story that a whale swallowed Jonah.' A writer in the *Academy of Sciences*—M. Joubin—says: 'A sperm whale can easily swallow an animal taller and heavier than a man.' And he adds: 'The animals when swallowed can keep alive some time in the whale's stomach.'

"In *The Literary Digest,* a few years ago, an account was given of the launching of two whale-boats to capture a whale some distance away. They succeeded after a short chase in harpooning their victim, inflicting what proved to be a deadly wound. Following up their advantage they came near enough so that one of the boats was struck and shattered. All the men were of course thrown into the sea; but all save two were rescued by the other boat. Of the two, one's dead body was recovered, the other was given up as lost, but on opening the captured whale the next day, the remaining man—James Bartley—was found inside of one of them, still alive, but unconscious. He was recovered, *and himself tells the story.* He had been in the whale's stomach twenty-four hours *after* the cutting up began. "A French naturalist of note—M. Lacepede—makes this statement: 'Sea-dogs have a lower jaw of nearly six feet in its semicircular extent, which enables us to understand how they can swallow entire animals as large, or larger, than ourselves.'

"Many similar testimonies of the highest character might easily be quoted, but I forbear. Men fully dressed, their clothing untorn; horses, sea-calves as large as an ox, have been found in the stomach of sharks, sea-dogs and sperm whales."

Our Bible Class also dealt with the probable route of the whale with his passenger, from the Mediterranean to the mouth or higher waters of the Tigris; in case it be supposed that Jonah was landed "at destination;" a supposition that, if true, would lend additional plausibility to the wonderful conviction of the king and people of Nineveh by the warning of the prophet; and would also coincide with the fish-god tradition exhumed in reliquary form from the ruins of Nineveh. On this, perhaps unnecessary, supposition, Prof. Fairfield does not touch.

We take occasion here to refer to the awful destruction of Saint Pierre and its large population in one hour, on the 8th of May, 1902. Suppose that the unquestionable Divine knowledge of the forces that combined in that terrific event, and of the very moment when they would culminate in volcanic explosion, had been

imparted to a prophet in order that the gay and sinful inhabitants might humble themselves in repentance and supplication for the averting of such a doom. Suppose, then, that such a repentance as that of Nineveh at the preaching of Jonah, had proved, once more, a sufficient (and well-foreseen) condition for the interposition of Divine mercy. Then by what a slight "hand's turn" of the Infinite Power that holds or lets loose the crises of Nature, might the blast of death have been diverted or restrained, and the story of Nineveh have been repeated—for the confirmation of faith and praise in God's people, and the scoffing derision of His spared but ignorant adversaries; "higher" critics and lower.

CONSERVATIVE REACTION IN GERMAN BIBLICAL CRITICISM.

The *Beweis des Glaubens* informs us that "The new controversy inaugurated by the publication of Delitzsch's Babel und Bibel [one year ago], and which has called forth discussions from a large number of specialists, mostly university professors, shows how much stronger conservative theology has become in recent years. It not only boldly takes up the challenge hurled by negative criticism, but even becomes aggressive and puts its opponents on the defensive. It is a singular phenomenon that all the brochures, pamphlets and magazine articles that have appeared on this new Babylonian problem, there is probably not a single one that throughout agrees with Delitzsch in maintaining that the Biblical stories of Creation, of Paradise, of the Deluge, of the Patriarchs, etc., are borrowed from Babylonian sources, and are accordingly of secondary importance and throughout mythical in character. This opposition to radical criticism comes not only from conservative men, but from 'advanced' theologians such as Merx, of Heidelberg, Cornill, of Konigsberg, Gunckel, of Berlin, and others.

"The fact observed during the debate that followed the remarkable work of Harnack on the 'Essence of Christianity,' namely, that the great majority of resultant books and pamphlets were directed against the brilliant Berlin savant, and that even Jewish writers, such as Boeck, sharply antagonized his position, has been repeated, only on a larger scale, in this new form of radical criticism. There has been an agreement between the conservative and the advanced critics, in opposition to Delitzsch, on this, namely: that while the author of the Pentateuch does make use of material on the subjects of Creation, Paradise, the Deluge, and the like that was common property of the Oriental and Semitic peoples, yet the existence of such parallels, far from demonstrating that Israel borrowed its religious views from Babylonian culture, only empha-

sizes the uniqueness of the stories found in Genesis, since no other people made these stories the center of such deep religious teachings. Not what Israel had in common with its neighbors on these important points, but that which it possessed above and beyond the Babylonian ideas, constitutes *the essence* of the Biblical stories."

Prof. Jules Oppert, of Paris, an acknowledged prince of Assyriologists, thus contrasts the Hebrew and Babylonian cults, in a communication to the Vienna *Zeit*:

"About the close of the third millennium before Christ, there came from Ur of the Chaldees a great man who, according to the testimonial of the great Babylonian historian Berosus, was well and favorably remembered by the Chaldeans, namely, Abraham, who was the first to express a faith in one higher Being. Under all circumstances he was conspicuous for his monotheism, while the Babylonians were polytheists and ever remained such. The most brutal type of nature-service and of polytheism characterized the religion of both the Assyrians and the Babylonians down to the time of the Romans.

"The most remarkable feature of Detitzsch's theory is that he ascribes a Babylonian origin to Jahveh; but this name is one of many which we find in Babylonian proper names, and which are to be translated 'Bel (or Merodoch or Yau) is God.'

"In the end, the whole argument for the so-called Babylonian origin of the Jewish culture amounts to the following: We can prove that the Chaldeans had the nose in the middle of the face; the Jews had the same; hence the noses of the Jews are derived from the Babylonians!"

SECRET OF POWER IN WORK.

It is the ignorance or neglect of the great truths that there can be no true work for God but as God works in us, and that God cannot work in us fully but as we live in absolute dependence on Him, that is the explanation of the universal complaint of so much Christian activity with so little result. The revival which many are longing and praying for must begin with this: the return of Christian ministers and workers to their true place before God—in Christ and like Christ—one of complete dependence and continual waiting on God to work in them.—*Andrew Murray.*

No, brother Murray, and the rest of the zealous preachers and organizers of revival work; you have *not* brought us back to the beginning and true place of service before God. The air is full of exhortations and prayers in the spirit of the above extract; but we hear little or nothing of the bottom and beginning of discipleship as Christ laid it down in Matthew XVI:24 and VI:19 to 33. How

many of our religious teachers and leaders could declare those fundamental conditions without condemning their own temporal providence and dependence?

THE LOVE WE BEAR TO GOD

Is not our own affection, but it is the love of God shed abroad in the heart by the Holy Ghost. It is not that our fallen nature cleaves and clings to him; but it is that his divine nature has kindled in us a flame that has borne us upward to its source. It is not that we respond in our natural condition to the elements of divine attraction; but it is because the magnet of his love has attracted us, and enwrapped us in its power. "We love him, because he first loved us."—*Rev. H. L. Hastings.*

TO THE KNOWING WORLD—AN INQUIRY.

Men don't believe in a Devil now, as their fathers used to do,
They have forced the door of various creeds to let His Majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow
To be found in earth or air to-day—for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land to-day with the fiery breath of hell,
If the Devil isn't and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pit for his feet?
Who sows the tares in the field of time wherever God sows wheat?
The Devil is voted not to be, and of course the thing is true;
But who just now is doing the work the Devil alone should do?

We are told he does not go about like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church and state, to the earth's remotest bound,
If the Devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow, and show
How the frauds and the crimes of a single day spring up? We want to know.
The Devil was fairly voted out, and of course the Devil's gone;
But simple people would like to know who carries his business on.

—*Australian Exchange.*

"Salvation."

Where Christ is Calling.

INDIANS OF THE NORTHWEST.

I have found that there is no printed matter that meets with such a hearty reception among the Indians as a copy of the New Testament and a copy of the Gospel Hymns. I gave a New Testament to an Indian young man one evening. He began the reading of it at once; read the night through; was reading away yet when I went off in the morning; and, on my return later in the month, he came to me delighted, claiming that he had read the entire book; also brought others who wanted Testaments, too.

The locating of the Indian family on an allotment is proper, but the walls of the rude house often put up on that tract of land are not inviting. Hence a work for the society again—to visit that home, and with pictures and cards adorn those walls. I placed on the wall of a humble little Cheyenne home a little Sunday school card illustrating the Saviour on the cross. I was asked to interpret the meaning of that picture to the inmates of that home, and what a revelation to that benighted Indian family, who had never heard of Christ the Saviour! That little lesson picture that cost half of a cent won that family for the Master. Not only did the little card win the family for Christ, but the fact that my daughter, who was with me, who could read and play the organ and was the age of his daughter, who could do neither, inspired the father so that he sent his daughter to school; not only this, but more, too, the father went with my daughter and me on horseback the remainder of the day, and aided us in gathering six congregations of Indians for services before night, many of whom had never been in a Christian meeting before, nor had their ancestors.

I have fourteen Indian tribes on my field which I try to reach; but, with so vast a territory to cover and so many other destitute classes, I cannot do for either any great amount.—C. H. FRADY.

Billings, Montana.

The Indians in this country now number 266,760. Of these many are "blanket Indians," so called; that is, Indians untouched by civilization and living as savages. On the other hand, others are to some degree civilized, dressing in the white man's fashion, cultivating the ground and seeking some education. Under the Dawes Severalty Law every Indian may obtain individual possession of a piece of land, becoming at once a citizen of the United States with the right to vote, and subject to United States laws. Not less than 65,000 Indians have already taken up land in severalty, and thus passed from savage to civilized conditions, and become citizens of the United States.

For many years the United States has maintained boarding-

schools on the reservations for Indian youth, until at last about 25,000 such Indian children are in these schools. The influence has been great. Best of all, a large number of missionary societies have for many years been working among the Indians, from the days of John Eliot, of Massachusetts, to the days of Dr. Riggs and his sons, in Minnesota and the Dakotas. The annals of our modern "Acts of the Apostles" are full of incidents illustrating the courage and devotion of missionaries, and the sincerity and beauty of the Christian life of Indian converts.

Sunday school methods exactly fit many of the peculiarities of the Indians. The Indians are exceedingly fond of their children, and are reluctant to let them go from them even for the advantages of a boarding-school. The Sunday school comes to their own doors, and does not take the children away, while it provides for the children and makes them happy. The Indian parents are so interested in their children that they attend the Sunday school themselves in order to take their children. So long as the children enjoy the Sunday school, as they are sure to do, the Indian parents approve the school. Indians also naturally are people of independent spirit, and the Sunday school appeals to their self-respect.

The Sunday school methods of the American Sunday School Union call for the service of the young Indians who are now graduating in large numbers from government and missionary boarding-schools, and such institutions as Hampton and Carlisle. These educated Indian youth are under strong temptation, on their return to their kindred, to fall back into savage ways. The Sunday schools of this society are a great help to them, and they are a great help to the schools, as they become teachers and superintendents in these schools.

In short, the present time is wonderfully propitious. Rev. Thomas Lain, a missionary among the Indians, cites five reasons why the present is especially favorable for reaching them, viz.: their tribal relations are being broken up, the allotment of lands to them is taking place, white people are settling among them, socialism is losing its hold on them, civilization is dawning on them through the influence of the Gospel.—Sunday School Missionary.

NORTHLAND BETHANY MISSION.

The Bethany Home, which has, for the past two years had its headquarters in Mellen, has removed to Hurley (Wisconsin), as a better centre for introducing new workers and also as a more needy field in which to work.

There has been, for years, a mission building in Hurley, built by the Y. M. C. A. and afterwards sold to a mission organization. This building has, for some time been standing idle. We can secure this building for about fifteen hundred dollars, and put it in

good repair. It would be well fitted for a training home for our workers and also a city mission, which would furnish additional training for the workers in the home, and supply Hurley's great needs. Can we not get this building, itself the result of much prayer, and in it begin to touch this great field, not Hurley, alone, but a line of towns on the Iron Range, and a large lumber district?

God has most wonderfully supplied, and again, most wonderfully aided the workers to get along with very small supply, and has gifted many of them with the "faith that can continue steadfast even in the midst of much hardship and want." We praise Him for the fortitude with which some of the dear young women out on the fields have endured, during the past year. But we are looking to Him to open the hearts of the Christian people who read these words, to make such privations unnecessary in the future.

INDIAN WORK.

No work which the Lord has laid upon our hearts and hands in this region, has more problems to face than the work in the Indian Reservations. There are three of these in this part of Wisconsin, besides others in Michigan and Minnesota. On one reservation we have two consecrated young women, upon whom the Lord has laid the needs of the brother in red, and who have been willing, and are still, to endure much suffering and hardship, that the Lord Jesus with His Love and Light may come into these dark lives. One writes: "Perhaps you remember the Indian who allows us to have the use of his house, and who calls himself a 'bad Injun?' He thinks he is so bad the Lord would not save him, and then, too, he is puzzled about the different religions, the Catholic, the Medicine Dance, and our little meeting. He said some of the Indians like to come to hear us sing and tell about Jesus, but they stayed away because we are against the Medicine Dance and the Pow wow."

"ON THE LOG DRIVE."

In the logging camps of Michigan, Wisconsin and Minnesota, from 150,000 to 200,000 lumbermen lie down every night to rest on hay and blankets in their rough wooden bunks.

Then there are the men who drive the logs on the rivers in the spring; men almost entirely, so far as can be ascertained by inquiry, neglected by the gospel worker. Yet, if there were workers ready, they would find opportunities enough to preach Christ to the men that gather every evening about the camp-fire on the river bank.

After the men finish the work of the day, they sit around the camp-fire drying their clothes, or mending them, telling stories, and smoking. It is around this camp-fire that we hold our Gospel service. Four logs are laid in a square; the fire is in the center. We take a lantern and hang it on a pole at one corner so that we

can see to read a little. The song books are distributed and everyone is invited to sing. After singing three or four songs, we read a few verses from God's Word, and tell the blessed old Story of Salvation through the Crucified One.

One night while I was thus talking, across the fire on the opposite side from the speaker sat a man who scarcely took his eyes off us. Thirty seasons had he spent on the river, and thirty winters in the logging camps. That day he was brought into camp so drunk he could not walk alone. He had lied to the foreman, telling him that his wife was so sick he had to go home, but instead of going home he went to the little town near by and got on a five days' drunk. After the meeting was over, I had a personal talk with him, pleading with him to accept the Lord Jesus Christ as his Saviour. He was all broken up, and told me that for twenty years he had never been inside of a church. The last day I spent on the river I met this same man on a bend, watching the logs to keep them from "jamming." I shook hands with him, bidding him good-bye, and again pleading with him to accept the Lord Jesus Christ. He looked up into my face with great tears in his eyes and said: "Sir, we men would like to know more about these things. There are times when we want to talk to some one about such things; but to whom can we talk?" His question has haunted me ever since.

Later, after the service I have just mentioned had closed, and I had bidden the fellows good night, and started for a farm house where I had left my pony, I could hear the men singing the song we had taught them in the service: "There is Sunshine in My Soul To-day."

One night at the close of our service with these river men, a man whose heart had been touched by the Spirit of God, got up and insisted on going with me to the barn and helping me get out the pony. I told him not to do so, as he was tired, having worked all day on the river, from daylight to dark, and that he should go to bed. But he was persistent. After getting the pony out and helping me on it, he said: "I'll go with you up to the first turn and put you on the right road. I'm afraid you will get lost." I told him I was not afraid; but he took his position at the head of the pony, and we started. Arriving at the corner, I reached down over the pony's side, taking the man's hand to bid him good-bye. As I held his hand there in the moonlight, I pleaded with him to there and then accept the Lord Jesus Christ as his Saviour. He said that he desired to do so, but did not know how. As best I could I told him the way, and had prayer with him, committing him to the care and keeping of the dear Lord. I afterwards heard that he was one of the toughest men that had ever been in the camp.—*Northland Bethany Record.*

EVANGELIZATION OF OUR ITALIAN POPULATION.

Rev. Mr. Arrighi, the fervent and efficient Italian missionary of the New York City Mission and Tract Society, reports in the *City Mission Monthly* that seventy-one of these interesting strangers were in the last year "redeemed from sin and the darkness of popery by the light and truth of the Gospel. During the year congregations were large at all our meetings, rain or sunshine, and the same can be said of our Sunday-school work. For example, on February 15, 1903, although it rained and snowed, yet by actual count we had four hundred and seventy-nine scholars present, and in fair weather we have had an attendance of as many as five hundred and seventy scholars. However, we hope to see greater results this year. On Sabbath night, January 25, 1903, thirty-seven were examined by the session of our church and twenty-three were recommended for church membership. Mrs. M. M. was, through the Christian conduct of her husband, brought to Christ. The first time she came to our church, she did not like the service, because, as she said to her husband, we offered no prayers to Mary, the mother of God, and she said: "I will not go to a church where they only pray to God and Christ." Through the pleadings of her husband, however, she came again, and again. E. D. is a boy of fourteen years. Some one gave him a notice of our church services, and he wanted to attend them, but he had been warned not to enter a Protestant church, for that would prove the damnation of his soul. But he came, and was pleased with everything he saw and heard, and although reproved by his parents he would come; and he said: "I thank God I came; for, instead of my soul being lost, I feel that it has been saved. I pray for my parents and I hope to bring them to this church." V. P. has been in America seventeen years, but he never attended any religious services till he came to our church. He was so well pleased that when he returned home he told his wife and brothers all about the services. They were very much offended at what had happened and told him by so doing he had brought the ban of the church upon them, and said to him: "Never go to the church of the devil again." But he came again, and the next time brought his wife with him. She was so well pleased that she persuaded both brothers to come, and all four appeared before the church session and gave their testimony that Christ had spoken peace to their souls. Mr. G. C. came to our Tuesday night prayer-meeting with the intention of breaking up the meeting. At the close, he asked if he might ask a question. He was told he could, and then he said: "Is it true that you Protestants do not believe in Mary as the mother of God?" I answered and said: "You are perfectly right. We do not believe that God ever had a mother. He was from the beginning, and if He ever had a mother He could not be from the beginning. However, we

believe that Mary was the mother of Christ according to the flesh, but we do not worship Mary." Although the young man stood up to speak again, he opened not his mouth, and sat down and soon went away; but when he spoke again at our Tuesday evening meeting it was to confess Christ as his Saviour, and said besides: "I now regard the idea of Mary as the mother of God a blasphemy." He had studied for awhile for the priesthood. He is now learning how to shave, as he intends becoming a barber instead."

The Italian Free Library and Reading Room, 149 Mulberry street, New York City, is supported and carried on entirely by the generosity of Mrs. Anson Phelps Stokes.

There is a large population in New York City of about 160,000 Italians, which is about the same as that of Venice, and more than one-third of that of Rome, the majority of them living in two sections, which have been practically surrendered to the Italians. In the downtown colony is the library, situated in the centre of this large colony of over 50,000 Italians. In the two blocks north, two blocks south, three blocks east and one block west of the library, by actual count, there reside in the front buildings 1200 families, a total of nearly 6000 persons, which with the people living in the rear buildings makes about 8000 persons.

WHAT $100 WILL DO—EXPENSE OF FOREIGN MISSIONS.

One hundred dollars will pay a missionary's salary in Eastern Turkey and Micronesia for three months, and in India, Japan and China for two months. It will pay the traveling expenses of a missionary for a year as he tours the field under his care. It will pay from one-half to the entire salary for a year of a native professor or teacher in a mission college or theological seminary. It will support a native pastor in Turkey, Bulgaria, China and Japan for one year. It will provide a Christian preacher for a year for from 1000 to 10,000 people in heathen lands. It will furnish daily Christian instruction for 100 heathen children for a year, gathered in two, three or four Christian schools. It will provide for a year's education for three young men under training for Christian service among their own people. It will support a mission theological school for three months in which a large number of Christian native students are in preparation for direct service among their own people. It will build three thatched-roof houses or meeting places in India. It will provide a hundred thousand pages of vernacular Christian literature for a non-Christian people. It will provide the services of a Christian missionary physician for a month for the suffering people of an entire province; or give hospital privileges, with medical and surgical attendance, to thirty patients who have never known Christian kindness when in suffering.

REMARKABLE MOVEMENTS IN CHINA.

Great openings for Christian effort appear in the very center of the bloody scenes of 1900. Among other similar facts Mr. Wilder reports five hundred villages near Tung-cho open to evangelization where there were not fifty before the Boxer outbreak. Men and money beyond all former precedent are urgently called for to cope with these marvelous opportunities.

Rev. H. P. Perkins, of Pao-ting-fu, reports that there is a movement, such as has never been seen before, towards the establishment, by natives, of native schools and churches. Several men have formed themselves into a society for the establishment of schools, and they have given in their names as applicants for church membership, and are specially interested in securing for these schools Christian teachers and books. Mr. Perkins says that the books are ready, and that they have now begun some direct labors to fit young men for entering upon the work of teachers. The organizers of this movement are men of means, and they expect to give liberally to the cause.—*Missionary Herald.*

A CHRISTIAN AFRICAN KING.

The kingdom of Bunyoro has been under the sovereignty of a very weak and incompetent ruler, and by a revolution which was altogether peacefully conducted by the big chiefs, the old king has been set aside and a new one elevated to the post. The new man is described "as full of power as a chief and leader of men, and above all a most devout servant of Christ. There is no one in the whole of Bunyoro who has done more for the advancement of Christ's kingdom throughout the country than Andereya, who has now been made king in the place of his brother. He is a most zealous worker, and always ready to fill a gap, or walk eight to ten miles on Sunday to take a service in a little village. Constantly he did this, and it was delightful to hear him give a report of his Sunday visits to those places. He always went quite alone, and would start off in the early morning, talk to the people in the village and collect them together, then have a short service with them, bid them good-by, and commence his lonely tramp home, full of heartfelt joy at having done the Master's will."

THE NEW HEBRIDES.

A letter from Dr. J. G. Paton says: "God has given us over 16,000 worshipers, and over 330 of them native teachers and evangelists, who are now helping us in the work of trying to bring the remaining population, from 40,000 to 60,000 cannibals yet on the group, to fear and serve our dear Lord Jesus Christ."

"Salvation."

Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of 'Salvation' to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

HOUSE OF THE LORD FOR JEWS IN NEW YORK.

In view of the remarkable fact that no visible demonstration of the love of Jesus for His outcast—though not cast away—people, stands in the midst of that people at their greatest modern centralization, New York, the effort to build here a Mission House worthy of Him and of them must commend itself to each of His and their friends as a first duty, already full late to be attended to. So far as we are able to judge from the beginnings of correspondence on the subject, we are far from alone in this view.

There is no question of sect duty or honor, in the wholly undenominational character of the proposition or of its corporate auspices, inviting, as they do most cordially the representation of all Evangelical bodies in the direction of the undertaking. The Church of Christ should present to the Jews, of all mankind, an undivided front, and a pure white light of all its re-united colors. This is the deepest conviction and feeling of every one interested—including noble-minded representative men and women of widely divergent views in non-essentials—and the very nature of the case seems to guarantee that such must be the pervading spirit of the work from the beginning to the end.

Having issued a large edition of SALVATION (May number) bearing an appeal to ministers and editors of different Christian denominations, we await responses, encouraged by the premonitory drops of the shower. Be it swift or be it slow, however, we expect to abide in patience and perseverance the Master's own time and way to gather His Gentile people in a retroactive apostleship, returning the Messianic Gospel to those who turned it over to us in their blindness.

A number of more considerable pledges and securities, which cannot now be correctly estimated, are as a foundation on which

daily small remittances begin to be dropped. Besides the previous thousands, a gathering of about $100, from one dollar up, awaits at this writing deposit with the Eastern Trust Co., and will be more specifically accounted for hereafter with others.

Let it be remembered, as announced in our last, that the Eastern Trust Co. allows three per cent. annual interest on the fund, which may be paid annually to any who cannot spare the income of capital invested in this cause.

Also that every donation to this Building Fund is conditional on the object being accomplished, and can never be diverted to any other purpose (however worthy) without express personal authority from the donor; but in case the object proves impracticable (of which we can scarcely admit the possibility) each donation will be returned by the Trust Company to the donor, both principal and interest, on demand.

The religious basis and character of this enterprise is to be distinctly in the view of every one who may consider aiding in it; that is, as expressed in the "Overture" for organization sent out to our friends in England and America, as follows:

In order that an unqualified Evangelical faith and purpose shall be indelibly impressed on this Board, in the minds of all, and especially of the Jews; be it declared that the lasting Head of this society shall be JESUS, our Sovereign Lord, the Son and Christ of God, who has passed into the heavens and sitteth on the right hand of God the Father Almighty, endued with all power and authority in heaven and earth; to whom we humbly submit our organization and purposes, under the control of His recorded words, of His Spirit, and of His Providence, for all government, power and success.

It may be well here to quote farther the following ideas of organization adopted and recommended by the Board:

2. In order that the personal basis of the Anglo-American Board of Missions to the Jews may be as broad, and at the same time as vital and energetic, as possible; this society should consist of men, women and children, without regard to race, nation or residence, members in good standing of Evangelical churches, pledged to active interest in their several localities in behalf of the conversion of the Jews to Christ; and such measures as may seem expedient should be adopted in both hemispheres to extend the general membership as widely as possible by the enrollment of persons duly approved, in every place, and by the organization of such members, wherever practicable and advisable, on a general plan, in auxiliary branches,

for increasing local interest in the evangelization of the Jews and raising funds for the purpose, by means of regular meetings for prayer and conference, by the circulation of appropriate literature, and by addresses before public assemblies; with all such aid as the secretaries of the Board may be able to extend for these objects.

3. And, moreover, in order that a lively sense of unity and responsibility may be felt throughout the body, the individual members should have such a part in the central organization as, without hampering the course of administration, may be just to them, and, in a last resort if necessary, a means of correction and a safeguard against any lapse from a truly public and representative character in the administration of the Board. These important objects might be reached by agreeing that all elections of members of the governing council or councils shall be immediately submitted to all the members at large, by post, and if disapproved in writing by a majority of such members, within one month, shall become thereupon null and void, and different elections must be made and submitted as before.

4. There is nothing legally or practically to hinder the directors of the Anglo-American Board of Missions to the Jews, as already constituted in New York, from adding any number of corporate members, on nomination from home or abroad, of whom some might be such as could attend at least annual meetings in New York, while every one may lend advice by letter at all times.

The question arises, and is therefore submitted, whether the consideration of geographical convenience might not lead our invaluable helpers in British America to enter directly into the enrollment and organization on this side.

Blank forms of organization for Auxiliary Societies will be furnished on request.

THE KISHINEFF HORROR, AND ALL THE HORROR OF THE JEWS.

There are occasions when inability is no discharge from service. If one can do nothing but weep, that tribute is due, although protest be unavailing. This is about all that humanity at large can contribute for the redress of the systematic and cruel oppression of the Jews under the Russian Government. A stricter parallel could not be than Russia has placed herself in by the side of Turkey with the Armenians. No pagan power, however, can equal the odium of a power called Christian that reverses every attribute of justice and mercy that characterizes the Christian's loving God in Christ. Yet the Jews themselves forsake that God, and trample on

His image and His followers, where they can (or once could) as furiously as their own worst oppressors.

The Russian Government is but another satrapy of Satan, the Prince of this world, charged with the task of holding men together in a kingdom of unrighteousness by unrighteous force, for Satan's more permanent and secure possession; while God, in "the Seed of the Woman," allows men to be kept together in social and political bonds by the Serpent whose head is under His heel, until He shall be ready Himself to take the Kingdom of all kingdoms of the earth.

Meanwhile, the struggles of the rulers of the darkness of this world to keep it in such kind of order as they approve, present a spectacle of mingled pity and horror to angels and men. Their task is a desperate one; they struggle in continual peril for their own existence, often sacrificed to the frenzy of the oppressed; and it is sure to fail at last, as every human power in history has proved in succession. Anarchy and Russia have each other by the throat in a death grapple. The measures of each are equally desperate and unscrupulous; and bloody is the vast arena over which they strive. Russia has a theory of "Russia for Russians" (and the bigger the better); she wants no alien elements in race or religion, and will crush them out of existence by slow or swift suffocation at convenience. Any kind of disingenuous or contradictory pretexts suffice for acts of direct repression and for countenancing bloody insurrections against the unwelcome Jews, by forbidding them organized defence against organized massacre, and affecting mock severity against official instruments of violence who have done as they were encouraged and desired to do. There seems to be no doubt that the recent—perhaps continued—massacres of Jews have been partly incited by the belief of the ignorant peasantry in the immolation of Christian youth by Jews for ritual purposes, and the further belief that they are wronged when tempted to put themselves in the power of the money-lender, who will take his security at last, as agreed on; a temptation for which Russian polity is itself largely responsible. But the evidence is equally positive against those elements in the higher classes who wreaked mortal hatred, cupidity, and lust, in the opportunity of riot, and the officials who obeyed welcome instructions to be passive in that behalf, and are commended by sham penalties that are only derisory of the appeals

of justice. Peculiarly atrocious is the unlimited freedom granted the press to incite riot and massacre, at all times, without reproof, in a country where absolute control of the press makes it practically little less than the mouthpiece of the government, and certainly an influence for which the government is responsible.

While humanity and Christian pity alike must weep over the miseries of the Jewish race, which time and civilization scarcely seem to assuage, and international influence has no power to redress —especially since they are not a nation—we have to remember that all this is unnecessary for them, but they will have it so, rather than turn to the faithful covenant-keeping God of Abraham who is chastising them for national unbelief and national disobedience, exactly as He promised to do, by the mouth of His servant Moses. Marvellous is the judicial blindness with which they read the 28th chapter of Deuteronomy—more often than any other people—and bewail the terrific curses of that chapter, beggared as it is by their actual experience; never for a moment allowing themselves to think of anything peculiar in the offence that has brought on them such unparalleled judgments. They mourn over their punishment as if for private immoralities that they practise less than their so-called Christian neighbors, and never think of accounting for the difference in their lot by the express promise of God to deal with them in peculiar severity for the cardinal sin of unbelief, nor by the promise of Divine veracity to deliver them from all evil whenever they shall be believing and obedient. They "make God a liar" by the failure of that covenant through ages past, and continued, because they will not admit that it is themselves who have broken it. Their Savior stands waiting to receive and deliver them—as He stood in the days of Cæsar and Herod, only to be rejected, mocked, and crucified by them!—and even now they have only to turn to their God and accept their King, to be saved and exalted to the heights of Divine favor. Anything but that! they cry. "Not this man, but Barabbas," or any Pilate, Titus, Antiochus, or Czar, who likes to ravage them; rather than the mild, almighty, all-healing One whom they hate and crucify ever!

In our study of Historical Outlines, we have just now come to the judgment of Babylon for her impious sacrilege of God's people Israel, although deserved, and visited on them by the arms of Baby-

lon for their own impiety. So said God by the mouth of Isaiah, generations before, and so He says still of all the wicked nations that He employs to scourge His chosen people back to their allegiance to His long-promised Son, their King and Saviour.

"Ho, Assyrian, the rod of my anger, and the staff in whose hand is my indignation! I will send him against a sacrilegious nation, and against the people of my wrath will I give him a charge . . . to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so . . . . Wherefore, it shall come to pass, when the Lord hath performed His whole work upon Mount Zion and Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

"And it shall come to pass in that day, that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again lean upon him that smote them, but shall lean upon JAHVEH, the Holy One of Israel, in truth. A remnant shall return, the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, a remnant [only] of them shall return."

But they are saying, "Wherein should we return? We have not forsaken Him, and yet He hath forsaken us!" So they make Him a liar. What impiety can exceed this! They say, we have not forsaken Him, only failed somewhat in morals, through human infirmity like that of Abraham and all the saints themselves, while acknowledging and trying to keep them and to observe all the ceremonies that are in our power. Let us try to be more careful in observances, and so work out our own righteousness and commend ourselves to the promises and the almighty favor of our God. Such is their drawing nigh unto God; in stolid forgetfulness of the teachings of their own religion, while they had a religion, that there is no approach for sinners unto God, but through a priesthood and sacrifice of atonement which Himself has appointed. Neither priest nor sacrifice remains for them, since they will not have the only Name under heaven given among men (or *anywhere* alleged) whereby an offering can be brought to God. Their only plea is, in effect, that God has forsaken them, but they are righteous, and He is forsworn. How long can they maintain this position?

HEBREW AND CHRISTIAN BROTHERHOOD.

The little initial gathering on May 14, at No. 68 Seventh street, numbered about thirty or forty out of more than two hundred Hebrew Christians, said by Dr. Zeckhausen to be known to him in

this city. How many more hundreds there may be of baptized or secret believers, may yet be seen if this beginning shall be followed up with energy and discretion. If, on the other hand, there shall be none to give the movement due impetus and direction, embodying the always single and inert individuals of the mass in a unit of purpose and method and force; it will linger, if at all, in a torpid condition of waiting until it may please the Lord to breathe upon it through the breath of some future instrument of His own appointing. The same horoscope may be cast for the late-reviving "Anglo-American Board of Missions to the Jews" and its grand design of a House of God for the Jews of New York. Nevertheless in each we believe the seed is Divine, and though small as a mustard grain, will become a great tree, if the obscure husbandry to which it is committed shall prove unsparingly diligent and invincibly patient unto the end. "Be not weary in well-doing, for in due season ye will reap, *if ye faint not*" because ye are few, feeble, and obscure. The first condition requisite for a great result is two-fold: to be conscious that we are nothing (nor need be more), and conscious that our Master is well able to fulfil all our petitions, sooner or later, to the uttermost and greatest of them. Of course, there is no true faith or prayer apart from equivalent work; so every one must work as if he had it all to do, and pray remembering that "power belongeth unto God."

We have taken the liberty to suggest as a substitute for the usual hyphenated term "Hebrew-Christian" a different hyphenation that we most devoutly believe in; heading this note with "Hebrew *and* Christian." There are two important implications in the latter term, which we believe should be included in the plan of brotherhood. The first is that the Hebrew is not called as a Christian necessarily. We want him in as a *friend,* if as such he is willing to associate with us; although if a Christian, so much the better; and at any rate, we anticipate that if we can introduce him to the great Head and Soul of our society, Jesus Christ, he will soon become a Christian sure enough. Neither do we want any Jewish friends to be frightened away from our gatherings and entertainments (which ought to be made as social and attractive as possible) by the penalty of proscription as "apostates" because of associating with us. And that friendship, by the way, ought to be made prac-

tical, humane and generous, like that of our Lord when He was among the Jews.

The second implication in the name "Hebrew *and* Christian" is that it means *any* Christian, Jew or Gentile; a society neither for Jewish nor for Gentile Christians distinctively, but for the fullest effort by fraternization to "break down the middle wall of partition" that now secludes our Jewish neighbors from us, and so causes mutual ignorance and dislike which are inseparable. While our object, as Gentile Christians, is chiefly the welfare of our Jewish brethren, our method should be that of all possible union and fellowship with them. Half-and-half would be not a bad proportion; and a leading effort, after drawing in Jews, should be to draw in Gentile Christians.

One other thing. Mass meetings and speeches (especially of experience and testimony) are grand measures in their way for gathering, persuading and exciting the individuals; but they do little to convert the single individuals into an army—*e pluribus unum*—and nothing at all to give them unity or wisdom of direction. There should be formed, of the maturest mental material available, a small central council, having the confidence of all, to organize, advise, and impel the mass. In all social affairs, a few (sometimes it is only one) embody and handle the collective power of the many.

JUDGE NOT LEST YE BE JUDGED.

Now the greatest thing last. We must not be exclusive in this. Let the Church as such be as nice as possible about the morals and the doctrine that she harbors, countenances or endorses, in any manner, direct or indirect. But there is an outside brotherhood between Christians and all human souls, on the basis of the Divine charity of our Lord himself. There is no limit to this charity and this brotherhood; only there is a barrier, not of our raising, that parts from us those who reject us for the sake of Him whom we love and they hate. We can not help that; we can not bring them in; although we would welcome them to learn and share of all that we receive from Him. Other barriers than recusants raise against themselves we should not raise against any. There may be those professing and even preaching our faith, some of whose ways we could not countenance. But it should be understood that in a brotherhood simply of faith, or, if you please, a religious party,

there can be no test of absolutely unimpeachable character. If we set out to draw a line of exclusion, it will never find a consistent end, but will wind in among us until the last one is shut out and left alone either in reprobation or beatification. In a word, then, even though there be whom some of us would hesitate to call personally, there is a practicable way to invite believers generally, without personal exceptions before or after. Let every Jewish-Christian mission, as such, and indiscriminately, be invited by circular letter to throw its membership and friends, all who are willing, into one solid body of simple believers in Jesus Christ. We may flatter ourselves, or hope, in the Lord, to do them nothing but good, by prayer and example, yet without judgment.

CIRCULATE THE SCRIPTURES.

Perhaps the most direct, appropriate and effective work for a Hebrew and Christian Brotherhood is to press the distribution of the Bible (entire) among Jews. The following observations by Marcus Bergmann suggest and encourage this proposition; while the last sentence strikes directly at the important practicable agency of "brotherhood" organization:

"There is at the present time a general awakening among the Jews, which we ought to follow up with as wide a distribution of the Word as possible. Multitudes are throwing aside the Talmud, and the Word of God in many instances is being studied instead. How far the steady and persevering distribution of the Yiddish Scriptures among them has tended to this result we must leave to eternity alone to reveal. Letters are constantly reaching me from secret believers who are longing to have fellowship with other Jewish believers, and who are earnestly desiring to share in the glorious work of making known the Truth among their unconverted brethren."

P. S.—Extension of the Hebrew and Christian Brotherhood fellowship over the whole country in branches, comes to mind in connection with the proposals of the Anglo-American Board of Missions to the Jews to unite with its affiliated auxiliaries everywhere.

DOWNTOWN CHRISTIAN WORK.

There are lingering Christian churches, as well as mission chapels, among the mixed races, chiefly Jews, that occupy the lower East Side of the city of New York. Lights in that world, but too feeble, because the church afar is living unto itself, and to its own pleasure and pride, more than unto Christ and His poor.

One of the least noted, perhaps, among the Christian lights of this dark region, is the "Camp Memorial Church" in Chrystie street, between Broome and Delancey. It is a surviving memorial to chaplain or missionary Camp, for the prisons, in the days of the Broadway Tabernacle, near Pearl street. When the Church of that Tabernacle went up town, it was thought fit that it should leave some memorial in the sphere of its former usefulness, and the present small but commodious chapel in Chrystie street was built by the warm co-operation of Major-General O. O. Howard and others, and the "Camp Memorial Church" was organized.

So far is only preface to that which we are interested to say. There are other chapels, mission churches and lingering churches, downtown among the heathen, that fill much larger space than this in most respects. This church is peculiar in a way like one in London, of which we had record not long ago; a way of union between Gentile and Jewish Christians in Gospel work for both races. We should not, perhaps, treat it as peculiar, although it is most inspiring to see, that the sons of the departed missionary Camp, with other sterling Christian men and women, forego the pleasures of taste and society elsewhere, to come from far and spend their Sabbaths and their money and diffuse the influence of Christ's own ordinances and worship, as a light shining in a dark place, among the benighted wanderers congregated here from all parts of the earth. There are others. But we see here the combination between Gentile and Jewish Christians in church fellowship and work, which we believe to be one of the grand conditions for removing the "middle wall of partition" that shuts out Christian influence from the mass of our Jewish people. It came about in this way, if we understand it. Dr. H. Zeckhausen (25 Seventh street), of whose generous professional and other ministries to the Jews we had heard, years ago, in connection with Rev. A. C. Gabelein's mission, tells us that on the closing of the Allen Street Memorial Church on Rivington street, where he had lately served, his labors, with those of his equally devoted wife, were transferred to the hospitable walls of the Camp Memorial Church, where the special Jewish work has been since carried on with united forces. Once a month union services are held on Sunday evenings, at which the testimonies of Jewish Christians are free and most impressive. On Saturday afternoons there is preaching to the Jews by Dr. Zeckhausen, in Ger-

man and Jewish. Bible school is conducted by Mrs. Zeckhausen. Also on Sundays, Dr. and Mrs. Zeckhausen have respectively a class of Jewish boys and of Jewish girls, in the Seventh Street Methodist Church. On Friday evenings also a Bible Class of Jews meets in Dr. Zeckhausen's house; and on Tuesday afternoons a club of Jewish girls meets in the same house for sewing and Bible study. Inquirers are invited to meet at the house every day from 8 to 10 a. m. and 5 to 7 p. m. Three afternoons every week are given to medical dispensary work for the poor, at Eleventh street chapel, and visiting the sick or such people as are recommended by Christian workers in other connections or "settlements."

Of the children, Mrs. Zeckhausen says that some are wholly ignorant of their ancient religion, scriptures, and history, but eagerly learn; all love the hymns and gladly attend the service so far as permitted by their parents.

"Many who desire to attend are prevented by their parents or other relatives. Others come and suffer the consequences at the hands or mouths of their people rather than miss the classes. It is our desire to have only those who come with the parents' consent, but when they come eager and anxious for the Word of God, we cannot consider their spiritual welfare secondary and the parents first. Few Jewish children, if any, would learn or read of the promises concerning the Messiah, if they waited for the consent of their parents.

"One child whose parents wanted to take her out for the afternoon persuaded them to leave her at home, and was left in charge of the younger members of the family; but she came to our class and brought her charge of three younger ones with her. On returning home the little ones told on her, and she was whipped; but this daunted her not, for she comes at every opportunity she has, and only has love and prayers for her parents that they may see where they are wrong.

"Some of the girls are as great unbelievers as their elders, while others are indifferent, and some very 'orthodox.' One of the latter, about thirteen years of age, who is daily under the instruction of a Rabbi, is very bitter, although she continues to come, and has come for about a year and a half. At an outing the church gave, and to which all our Jewish children were invited, she attended, and when refreshments were served she warned the other Jewesses

not to drink the milk, as we would give them 'pig's milk,' and not to eat ice cream and cake, as 'something would be put in to make them believe.' On the way home she wept nearly the whole time, as it was Friday and getting dark, and they are not allowed to ride on that day after sunset. In singing hymns she invariably puts the name of God instead of Jesus or Christ. In the hymn "Onward Christian Soldiers," she changed the name Christian to Jewish, and sang "Cross of God," but when her attention was drawn to it she changed that to 'Star of God.' [That child will be a 'stalwart' Christian yet.]

"Within the past year three girls under sixteen years of age have accepted the Lord Jesus Christ as their Savior. One of these had a Christian father, but the others had no influence whatever outside of the Word of God, and were led of the Spirit to tell of their acceptance, and they have proved true to the step they have taken."

WHAT SHOULD WE DO WITH SCANDALS?

An esteemed correspondent and staunch supporter of Jewish Mission work suggests that silence in the friendly press on the scandals from unfriendly sources, may leave an impression unfavorable to the cause. That, we have always felt; yet the question has remained, whether more harm would result from letting slanders alone than from giving them the greater vogue by chasing them. It is sometimes a difficult question. It is peculiarly so, when an enemy is so placed that you cannot shoot him without shooting your friends, or hurting some little good that happens to lie innocently in the way.

The text of our friend's suggestion is the malignant opposition and false swearing by which relief in bankruptcy to a certain Jewish missionary has been staved off at great expense of money and legal labor, for three or four years past. The application for that relief against a single unfounded and malicious claim, was necessitated by the situation of the applicant; no legal objection to it has ever been raised; and the "friendly" press has never made a secret of it, although the tricks by which it is obstructed in order to pour perjured calumny at leisure on a victim who could not be lawfully pursued, have been too many and too vile to be followed up by a self-respecting journalist. So much of reply to them may perhaps be due from us. There need be no disquiet felt by any friends of missions, in consequence of testimonies or insinuations

published on that subject; except for the discredit cast by their propagators on the sincerity of their own Christian faith and missionary work.

For other matters, it may be added, that we do not go out of our own way to hunt erring brethren, nor assume it as our office to "judge the servant of another." "To his own master he standeth or falleth"—if by himself. "Yea, he shall be holden up [let us hope]; for God is able to make him stand." The words of Paul are a wonder unto many, but are they not worthy of an apostle? "Some, indeed, preach Christ even of envy and strife . . . not sincerely, supposing to add affliction to my bonds. . . . Notwithstanding, every way, whether in pretence or in truth, Christ is preached, and therein I do rejoice, and will rejoice." (Phil. 1: 15-18.)

PRESBYTERIAN HEBREW MISSION IN SAN FRANCISCO.

(*Rev. Moses Bercovitz.*)

Our work during past months has reminded us very much of the many Nicodemuses or believers in Christ secretly, that there were at the Apostolic age. I met with two or three of them during this quarter. They are forced to keep affiliation to the synagogue, whereas their sympathies are now with the Church. Still, these secret Christians are also doing their work for Christ among the Jews, as Nicodemus and Joseph of Arimathea did; and so whether they openly confess Christ in baptism or remain in the synagogue, our work among them is not in vain.—*Assembly Herald.*

ALL THE FOUR GOSPELS WERE EXTANT AS SUCH, SO EARLY AS THE 2D CENTURY.

Among the hearers of Justin Martyr at Rome was Tatian, a native of Assyria, who came to Rome, heard Justin, and afterwards wrote a most valuable work against heathenism. He remained many years in Rome as a Christian teacher, and left probably about the year A. D. 166, and went to Syria. He was a man of philosophical learning and varied culture. Among his writings was a work called *the Diatessaron,* a concise compilation of our *Four Gospels,* weaving a fourfold narration into one continuous story. Recently there has been discovered an Armenian *commentary* on this very *Diatessaron,* written by St. Ephraem of Edessa. As it is impossible to write a commentary on a book before the book exists, and impossible to weave four narratives into one before the four narratives are written, it follows that in the time of Justin Martyr, A. D. 140, Tatian found the same *Four Gospels* that we have, accepted, received, and believed in the Church of Christ at Rome as they were elsewhere.—*The Christian.*

"Salvation."

Critical Study of the Bible.

"THE FORM OF GOD."

Who, being in the Form of God (Phil. ii:6).
Christ, who is the Image of God (2 Cor. iv:4).
The Image of the Invisible God (Col. i:2).
The express Image of His substance (Heb. i:3).
Which was with the Father, and was manifested unto us (1 John i:3).
And God said, Let us make Man in our image, after our likeness (Gen. i:26).
For in the image of God made He Man (Gen. ix:6).
For a man is the image and glory of God (1 Cor. xi:7).

Since we are not to make unto ourselves any image for worship as a semblance or representation of God, it has been a pious, but inconsequent and also unscriptural, inference, that we cannot have an image of God, and that, indeed, He has not any form at all. The sound inference from the prohibition of man-made images would be that God reserved it to Himself to reveal His form in an image of His own making. As a fact, indeed, no revelation has been more explicit, more unequivocal, or more emphatically repeated, than that God has made an image of Himself, and that there is a "Form of God" which he has manifested and accredited as veritable.

We shirk the study of God's revealed Form, either from false reverence, timidity, or that commonest form of laziness, mental inertia. But in so doing, from either cause, we are guilty of disregarding the first and fundamental fact in Divine Revelation and the very bed rock of the Everlasting Gospel. Most of us who accept the Gospel, take it simply in the result without troubling ourselves with its basis, which is this: *"God manifest in the flesh;"* that is, in the Form which is truly His own and repeatedly so declared, and in which He is united with Man, the Creator with the creature or entire moral universe (Eph. 1:10).

What is it that we mean by Form? Is it visible form, tangible form, fixed and inert form? How evidently such forms, in whatever medium manifested, must be embodiments or copies from an original creative Form not fixed in place and material; yet none the less a real form; nay, all the more real as a form, in distinct shapes of action and in well known and immutable laws of thought.

Since the spirit form is not a visible shape, we think the spirit

to be formless, although we know that all forms must be originally forms of thought. As some one has said, the Ideal only is the Real; all else is copy, or picture. All the forms presented to us are fixed, inert, and immobile; but we reduce them in a mind like that from which they came, to concept forms, that go wherever we will, and re-embody themselves at pleasure, in plastic or other art.

We reason truly that an Infinite Spirit could not be circumscribed by the outlines of a form; but that is only to say that His Form is all-inclusive of the constituent forms, infinite in number and variety, which He unfolds in Creation. We need to be disengaged from our natural impression that because God is invisible, immaterial and unlimited, He is therefore formless. That outward form of beauty and majesty, the material universe, with which God is said to clothe Himself, is indeed but an image, so far, of His more intimate Spiritual Form. But the spiritual form proper cannot be imaged in material forms; it must put forth a form that is spiritual like Himself; an image of all the qualities—'attributes' we call them, but that only means forms—the complex of which makes up the perfect Form of God.

Not only, then, is the visible form of Man created in a typical resemblance to the spiritual Form of God; but also his mental, moral and spiritual attributes make Man truly the same kind of being, of the same 'form,' as his Maker. That this was for the purpose of God to make Himself known to the sentient universe, is distinctly, repeatedly and emphatically declared; and notwithstanding the fragility of the primal image and notwithstanding the unutterable degradation into which the human type of God has degenerated (as almost a type of Satan) still the purpose is fulfilled at last, and God is manifested to the moral universe, in One ultimate ideal Man who is the Son of God Himself.

That all Form and beauty or majesty of Form, is of God's thought (which is God's Form) no one who sees God in Nature can doubt. The total universe is called The Kosmos, *par eminence,* or symmetrical complex of all forms of beauty, majesty, truth, and use. Unsearchable in variety and number, as they now are, to our limited minds, we may justly consider that the Form of God in those aspects that we naturally behold, is yet but partially imaged, and that eternity will not exhaust, will but unfold forever, new features, and new glory in the features, of that spiritual Form that

underlies the visible universe. That this already vast and dateless wonder is, and is to be, an embodiment *pro tanto* of the mind as well as the power of God, is a concept as rational as it is devout—and as far from Pantheism as opposite from opposite. But how much more glorious must become the eternal evolution of the sentient, moral, spiritual image of Himself, to be revealed in the endless generations of the Second Adam! "the manifestation of the Sons of God!"

On attaining to this transcendent boon of God-revelation, we are overwhelmed in the all-eclipsing shadow form of that incomprehensible Being whom we had before apprehended but negatively in contradistinction from created forms such as God cannot be, and so we called Him a 'Spirit' by analogy with the viewless wind—a merely negative analogy. But, not adequately or even properly imaged and set forth in all the glorious forms that are by Him yet not so perfectly of Him—the insensate heavenly spheres, or earthly creatures animate and inanimate—He not only evolves in such inferior forms as these, the endless beauty and majesty of His essential Form, but also further and finally reveals that image in spiritual and moral glory in the living form of a "living soul," to at once exhibit and receive the revelation of the Form of God.

All this brings us to CHRIST; nearer to Christ and onward to Christ. All paths of theology or Divine Revelation radiate from this center, "GOD MANIFEST IN THE FLESH," and lead to that centre. It is a long, long way we have to go, the longer the better, and every step more blessed—on forever.

Through past eternity also, this Central Sun of Revelation sends back its beams, irradiating the mystery of that Eternal Word (*Logos*) "which was with the Father and was manifested unto us." What was that but the outgoing FORM "through which He made the worlds," and which in the fulness of time was incarnated in the Son of God and Son of Man, in the image designed for God from the beginning: "a body hast Thou prepared Me" (Heb x:5).

DIVIDING THE TRINITY.

One may well thank Divine Providence that Christian Theology is on the whole so nearly biblical as it is, in spite of the scholastic and formal spirit in which it was conceived and framed by doctrinaires just groping out of mediæval midnight into a morning twilight.

One of the most mischievous stumbling blocks ever put in our way by scholastic tradition, has been the false rendering of *hypostasis* (substance) as *"person;"* applied to the Father in the received version of Hebrews 1:3. This vital error in translation, more pernicious perhaps than any other ever perpetrated on the Bible, has but now been amended in the Canterbury Revision, and for this alone that work should command the gratitude of the Christian world. But not so easily can the confusion, heresy, and perdition, wrought by that one word and its myriad echoes in theology, be brought to an end.

"Person," both in literal etymology and common acceptance, denotes a *form,* through (*per*) which, some Being speaks (*sono*) or is manifested and expressed. The PERSON, through whom God has expressed and presented Himself to us—according to that sublime declaration in the first verses of the Gospel of John and of the Epistle to the Hebrews—is none other than the human person of His Son and Son of Man, our Lord Jesus Christ.

To apply the *same* distinction to the Father, whose only "person" is the Son, is to divide God in two, notwithstanding all concomitant protests that we mean only One.

Worse if possible still is the further division effected by separating the Holy Spirit as a third "person." Whatever metaphysical distinctions there might be, if we could understand them, in the ineffable composition of the Deity—and if we dared even to put such words together—it is impossible for our minds to separate and define them without confusing, at the best, our conception of God and our addresses to Him in prayer. That effect has not been prevented, in theologians or disciples, but on the contrary confirmed, by continuous repetitions of the formula, "One God in three persons." Especially to the Jews and other unitarians is this formula an impassable stumbling block. It is an infinite pity that they have been required to identify this division into persons with the glorious truth of ONE PERSON in whom God has united Himself with Man,

for atonement, and for salvation from sin; and so to reject the whole supernatural substance of the Gospel.

It is not long since, nor yet altogether bygone, that the Father and the Son were commonly set forth as not only distinct parts of Deity, but also as antagonistic parts; the Father angry and implacable in himself, but solicited; and only appeased and propitiated by the "grateful" savor of his Son's blood! The effect of that most anti-scriptural teaching now renounced, still survives, and will survive, God knows how many generations to come of misguided and perishing sinners. No Unitarian, perchance reading this note, would fail to see in the foregoing words the very same theology which he supposes he rejects in the orthodox Christianity of today.

Most impressive just now is the mischief wrought by the farther separation of the Holy Spirit as a third "person," without even the pretext of a single mistranslated word in the Greek Testament. Christians are unitedly crying to the Father to send the Holy Spirit as a separate minister of grace from the Son who has taught us that He himself abides with us in the Holy Spirit, exercising thus all power Divine, in earth as well as heaven; and who, by the nature of the case, can commune with us here by the effluence of His Spirit alone. Thus our theological separation of the Holy Spirit cuts off for us the presence of Him who has "passed into the heavens." At the same time, our separation of the Son makes us strangers to the Father, and we distractedly divide our prayers unto three "persons," who are scarcely less polytheistic to us than three gods for the effort we make to think of them as one while separating them. The venerable theory of an essential tri-personality in the Divine Being might be discussed from another point of view; but it is not here in question. We are considering, in simple satisfaction, the personification of the Father, which He sent forth to reveal Himself, in Creation, as the Word; in the Old Covenant as JAHVEH, the Coming One; and in the New Covenant as the CHRIST, united with Man by incarnation in an only-begotten (and only *then* begotten) Son of God and Man. In this amazing Person of God, humanity is taken up into the Godhead; and that is about all we know of the Godhead.

The misconception which has perverted and prejudiced God's

self-revelation in Christ, seems to have connected itself with the doctrine of that mystical "Word" who "was in the beginning with God," and who in the latter days became a Son of God and Man. It seems incredibly heedless, however, to presume that this later-assumed sonship must have antedated the universe, from eternity; regardless of the distinct revelation (John 2) that the Eternal Word became a Son in being "made flesh;" as well as of the fact that He is nowhere in prior Scripture spoken of as a Son, save in explicit Messianic promise, as in the second Psalm: "Thou art my Son, THIS DAY have I begotten thee."

From the poverty of our language, moreover, has resulted general confusion in the use of the word *person* for objects so distinct as the being itself, and the form of being, or body. In like manner we mix the two meanings in the term *personality*. "Person" in itself a poor word of the body merely; is strained and twisted to represent all grades from the body up to the very essentiality of moral being—but without at all loosing it from its clay—and this matchless piece of verbal confusion is employed, forsooth, to present a concept of God. Though we drop *person* in this sense, we are still compelled to use *personal* and *personality* in various discordant senses, for want of precise terms; and trust to the context and the possible mind of the reader, to distinguish whatever in particular we are trying to express—for instance, a "personal God" as a being numerically and consciously distinct from His works.

For the rest, however, it is open to us to go simply back to the Divine Father of the Son of Man, revealed in the Gospel, and to the all-quickening and all-seeing Spirit of the Father and the Son, connecting the utmost bounds and grades of the creation with the Creator, and so cease to confuse ourselves and those that hear us, with futile essays to divide and define the Unknowable One Himself.

BIBLE REVISIONS REVISED.

MATTHEW XXV: 14 TO 30: PARABLE OF THE TALENTS.

14. For [it is] as a man, going abroad (*apodēmōn*) called his own servants, etc. The Revisers dispense with some of the unnecessary words supplied by the A. V.; and a further shortening is shown in our version, from "going into another country," to "going abroad."

15. "*Several* ability (both versions) is needlessly off the common speech; *idian* meaning *own* or *personal,* either of which words might replace *several.* "Took his journey" is again *apedēmēsan,* left home, or went abroad. But "straightway," following *apedēmēsan,* is properly detached by the Revisers from this verse, and attached to the 16th, thus: "Straightway, he that received the five talents, went," etc.—a happy trait of conduct. Traded *in* them (*en autois*) is more exact than *with* them, both in grammar and practice.

17. Unnecessarily supplied words in A. V. (and, had, also) are omitted by the Revisers without loss. "In like manner" (R. V.) is equivalent to "likewise" (A. V.) and is scarcely a needed emendation.

18. "But he that received the one went and digged," etc. That the Revisers again append "away" to "went," which includes it, is a needless precision.

19, 20. Emendations proper, but of little consequence.

21. Again the Revisers give the literal sense of *katastēso* (I will set [thee] over) in preference to the implication (A. V.) "make thee ruler."

22 to 26. Revisers' emendations minute.

27. Change of "exchangers" to "bankers" was hardly required. "With interest," for "usury," may now seem clearer.

28, 29, 30. Slight emendations; such as "the" retained from the text; of which two more, consistently retained, would better express the speaker's emphasis, thus: "There shall be the weeping, and the gnashing of the teeth."

HISTORICAL OUTLINES.

LAST QUARTER OF THE BI-MILLENNIUM OF ABRAHAM. THE CHURCH IN CAPTIVITY IN BABYLON. FROM NEBUCHADNEZZAR TO CYRUS, THE PERSIAN.

The death of Nebuchadnezzar was the crisis of the Babylonian empire; letting in those destructive changes in the government which have always followed closely on the consummation of imperial sway.

After the restoration of Nebuchadnezzar to his reason and his throne, he lived but one year, and was succeeded by his son Mero-

dach, called Evil-Merodach (*foolish* Merodach) on account of his effeminate and vicious rule. Jewish tradition has it that he was regent during his father's aberration, and did so badly that the first business of the old king on his return to power was to put him in confinement; where he made the friendship of Jehoiachin, the captive ex-king of Judah, which resulted in bringing the latter out with him after the death of Nebuchadnezzar and his own accession to the throne, and placing him in the highest honor as a favorite at court; as related in 2 Kings xxv:27, etc. Evil-Merodach's licentious debauch in the name of government, with such share of it as Jehoiachin enjoyed with him, lasted but two years, when Neriglissar, an able officer who had married his sister, headed a family conspiracy, dethroned him and put him to death and that was the last of Jehoiachin also.

Jehoiachin's son, Salathiel, or Shealtiel, was then named by the captive Jews as the "Head of the Captivity," being of the royal lineage. This headship of the captivity was continued until the restoration or longer, and has been used by Jews as an evasion of the prophecy of Jacob, that "the sceptre shall not depart from Judah until Shiloh come;" who could otherwise have seemed to be no other than Jesus Christ. But the "sceptre" may be construed to mean the autonomy of the Jewish nation, which was finally extinguished only after the coming of Christ, and perhaps in that first official repudiation of any king but Cæsar, which the Jewish authorities tendered to Pilate in order to secure the crucifixion of their lineal king, under imperial authority.

Neriglissar's vigorous reign of four years was occupied in a great confederated enterprise against Cyaxares, king of Media; and ended in his defeat and death at the hands of Cyrus (the son of Cambyses, king of Persia, and of Mandana, the daughter of Astyages, the Mede) who had united the Persian and Medean forces against the aggression of Babylon; a contest begun, which was to result in the fulfilment of Isaiah's prophecy against Babylon, and the establishment of the Medo-Persian empire on its ruins, seventeen years later.

After a nominal reign of nine months spent in debauchery and butchery, Laborosoarchod, son of Neriglissar, perished by conspiracy, and then Nabonadius, the Belshazzar of Daniel, resumed and continued for seventeen years the debilitating *regime* that was to

end with him in the subversion of the Babylonian empire. That Babylon, nevertheless, with these debauched kings, withstood so long the Medo-Persian army under Cyrus, was due to the queen-mother, Nictocris, widow of Evil-Merodach, the father of Nabonadius or Belshazzar. She seems to have been the conserving power behind or outside the throne, throughout the decline and to the fall of the Babylonian empire. The wise and efficient administration of this remarkable woman may be safely referred to the faith of her father-in-law, Nebuchadnezzar, in the God of Daniel (see Daniel v:10-12); and her evident reliance on that great man of God as the chief minister and support of the State, during the twenty-four years from Nebuchadnezzar to "Darius the Mede." Thus the Church of God was the salt of the earth for the last days of Babylon, while conserving the faith and strength of the Jewish remnant for their promised return.

The last chapter of Great Babylon is the fifth chapter of Daniel, and will every reader of these outlines now turn to that chapter and continue our story in the majestic diction of Daniel? We could do nothing unless to copy the chapter, verbatim; for no writer, we believe, ever lived, who could have duplicated a chapter of Daniel in language worthy of comparison. Commentary and elucidation, too, were but impertinent; unless we may remind the reader how marked was the express judgment of God on the sacrilege of Belshazzar's Feast in the use of the sacred vessels of His temple, and on the incorrigible obstinacy and defiant unbelief that withstood all the well known manifestations of God in Babylon to Nebuchadnezzar, and still, with ostentatious effrontery, praised instead "the gods of gold and of silver, and of brass, of iron, of wood, and of stone," that lined the walls of the vast banqueting hall where "a thousand lords," at a signal from the king, raised the desecrated bowls and drank homage to the idols and defiance to the Divine prophecy of Medo-Persian conquest recorded in the archives of the empire.

What a comprehensive type of the Church and the world under the figure of Babylon, and under ultimate Divine administration, as revealed in prophecy! This hour of final impiety was the final hour of judgment denounced upon Babylon in the behalf of the people of God by His prophets a hundred years before. The circumstantial mode of this judgment, not recorded by Daniel, as off

his purpose, is drawn from uninspired history.

Cyrus had extended his conquests steadily over the provinces of Babylon, from the river Euphrates even to the Mediterranean Sea—scarcely impeded by the desperate effort of Belshazzar (Nabonadius) in the fifth or sixth year of his reign, to oppose him with a confederacy of the nations in Asia Minor, under the leadership of Crœsus, who was completely overpowered at Sardis—until Babylon itself alone remained to oppose the conqueror. In the meantime Nitocris had exerted all her resources to strengthen the defences of Babylon, and even to provide subterranean avenues of retreat for the court and king in the event of disaster; while the Babylonians, secure in their great walls and the inexhaustible resources for subsistence within them, were content to scoff at the enemy and defy them from the bulwarks. In the same spirit, the king and lords were assembled to feast in honor of the idols and in defiance of the God of Israel, on the very day when Cyrus, after two years of ineffective siege, executed his decisive strategem for the capture of the city, so distinctly indicated beforehand in the prophecy of Isaiah, XLIV:27 and XLV:1—"That saith to the deep, be dry, and I will dry up thy rivers; that saith of Cyrus . . . I will loose the loins of kings . . . to open the doors before him, and the gates shall not be shut." On each side of the Euphrates where it flowed through Babylon, the banks were lined with mighty walls, pierced with passages for transit that were closed by mighty gates of brass. But in the night of impious revelry, the loins of kings that had been loosed those eighteen years, "to subdue nations before him" (Cyrus), were so utterly relaxed in luxurious security that the usual nightly closing of the gates was neglected; "and the gates shall not be shut." So that when Cyrus on that day had cut the barrier between the river, up stream, and the canal that used to drain its high water off into a vast artificial lake to the west—"I will dry up thy rivers"—not only did his army find easy entrance by the shallowed stream, beneath those impregnable walls, at each extremity of the city at once; but also found unimpeded passage through the open gates from the river bed to all the interior of the city. Scarcely had the sentence written by the supernatural hand on the walls been interpreted to the panic-stricken revellers by Daniel, when the invading host poured in upon them, and filled the magnificent banqueting hall with their corpses. "Prepare ye slaughter for his

children . . . and I will rise up against them, and cut off from Babylon name and remnant, and son and son's son [Belshazzar, the son's son of the conqueror Nebuchadnezzar] . . . and I will also make it a possession for the porcupine, and pools of water" (Isaiah xiv:22, 23). The latter prophecy is interesting as related to the same water works by which Cyrus captured the city. For it seems that the necessary repair of the breach in the west bank which Cyrus had made, was neglected until the overflow channel, through continued erosion, became so enlarged and deepened as to carry off the main current of the river into the artificial lake, and so flooded the whole low country of Babylonia that it became a swampy waste, called in prophecy "the Valley of Willows." Alexander, intending to make Babylon his capital, endeavored to repair the broken bank of the river, and restore its service to the city, but met with difficulty from the character of the soil, and died shortly after; Babylon fell into decay; another city, Seleucia, was built in the neighborhood, and drained it of inhabitants; so that the strange prophecies of its entire desertion and extinction even from remembrance, were fulfilled, and nothing but earth mounds hiding all its buried magnificence remained for European and American explorers to discover and excavate, after a thousand years of utter oblivion.

CONFIRMED PERSONALITY OF ABRAM, THE HEBREW.

Genesis has been split up and discredited, in the hope that no man will henceforward appeal to these narratives as records of fact. Professor G. A. Smith contends that in them

"We meet with not a little that confirms the scepticism engen-"dered by their [assumed] late date: *First,* that many of the "personal names are names of tribes as well; *second,* that the char-"acters described in the individuals are the characters developed "in history by the corresponding tribes; and, *third,* that the trans-"actions between individuals, who bear tribal names, may often be "most naturally explained as transactions between tribes."

That is an illustration of the literary license of the new criticism. Imagine any sane man dealing with documents after that fashion! Because he thinks descriptions suit tribes, they could not have applied to individuals! [Although it has been the almost invariable rule for tribes to derive their names from individual progenitors.] The same writer says:

"While we must admit that archæology has richly illustrated the "possibility of the main outlines of the Book of Genesis from Abra-

"ham to Joseph, it has not one whit of proof to offer for the per-"sonal existence or characters of the patriarchs themselves. Where "formerly the 'Father of the Faithful' and his caravans moved "solemnly in high outline through an almost empty world, we see "(by the aid of the monuments) embassies, armies, and long lines "of traders crossing, by paths still used, the narrow bridge which "Palestine forms between the two great centres of early civiliza-"tion; the constant drift of desert tribes upon the fertile land, and "within the latter the frequent villages and their busy fields, the "mountain-keeps with their Egyptian garrisons, and the cities on "their mounds walled with broad bulwarks of brick and stone. "But amidst all that crowded life we peer in vain for any trace of "the fathers of the Hebrews; we listen in vain for any mention of "their names. Archæology has given us a background and an at-"mosphere for the stories of Genesis; it is unable to recall or to "certify their heroes."

The Bible nowhere represents Abraham as passing through "an almost empty world." "The Canaanite was then in the land." So were the Amorite and the Hittite. Sodom, Gomorrah, and their confederate cities were at the height of their prosperity. [See the description of the powerful peoples of Palestine, in Numbers xiii; 28, etc.] Then the statement that research has shown that Palestine was being constantly traversed by "embassies, armies, and long lines of traders" is not true of 2000 B. C. The Scripture is absolutely accurate alike in its references and in its silences when dealing with those remote times. To require that the Assyrian and Egyptian monuments shall name Abraham, Isaac, and Jacob before a twentieth century critic can be expected to believe in their existence, is to make a demand which it is difficult to describe adequately and yet politely.

But Eastern archæology, touching upon these times, does show us that Genesis is not imagination, and is not a transfer of the thoughts and customs of the fourth century B. C. back into the twentieth century, B. C. It shows, on the contrary, that Genesis is a gateway through which the reader passes into that very twentieth century B. C. There is no book in the world which is more thoroughly historical than this Book which the critics would brand as myth and legend.

"THE TIMES OF ABRAM."

This history is recounted *in view of a coming event,* an event for which the world was waiting. *That event has happened*—the strangest in the world's entire history. Christ has come; and He has brought with Him the very light and power and ingathering of humanity which is here promised and prepared for. That unique fact has to be accounted for. It shows that the Book is not only a true record: it proves that it is filled with Divine foresight.

Then a statement is made in Genesis x:25 about the connections between the Semitic nations and their early settlements. This has now been shown to be a record of facts. Being told that Abraham and his family came from South Babylonia, we ask the Assyriologist whether there was a Hebrew population in Babylonia in 2000 B. C. The answer is an emphatic "Yes." The very name with which Abraham started from Babylonia—Abramu or Abram—is found upon the monuments. As to Abraham's native city: where was *Ur-Kasdim,* "Ur of the Chaldees?" Was there ever such a city? Was there a city actually in existence at that very time? Sir Henry Rawlinson discovered tablets in the ruined mounds that now bear the name of Mugheyer, which gave the name of that ancient city as *Hur.* The right reading, as was afterwards discovered, was *Uru.* The final *u* is the Babylonian ending of words, as *Abramu* for Abram, *ilu* for *il* or *el.* So that the name of the city was actually letter for letter the very name preserved in Genesis. *Kasdim,* also, is shown to be a form of the word (afterwards written with an *l* instead of *s*) belonging to the very time of Abraham.—*Mathetes," in "The Life of Faith."*

A HIGH CRITICAL POSER FOR "HIGHER CRITICS."

How do those who attribute the composition and manipulation of the "Hexateuch" to writers all of whom are assumed to have lived in the post-Samuelitic age—at various periods of the history, down to and even beyond the latest period over which the books of the Old Testament extend—account for the fact that the title "Lord of Hosts" does not occur in the "Hexateuch," although the title was so much in vogue at each of the various times in which they are alleged to have written? That fragments of work done by so many different hands at so many different points of time should, when pieced together in the "Hexateuch," exhibit this peculiarity of being without this title for God, constitutes a remarkable anomaly, which seems to call for some explanation from those who hold the views of the Higher Criticism. Whether they are considered by the critics to have written from the prophetical or from the priestly point of view, they are absolutely unanimous in their abstinence from this title for God.

At no matter what particular point of time any of these supposed writers may be assumed by the theories of the higher critics to have lived, each one of them would have been in contact with writers who frequently—in the case of some it may be said constantly—used this title for God, "Lord of Hosts." And yet none of these supposed writers of te "Hexateuch" employed it. How did it happen that in respect to this particular point they one and all with a curious unanimity resisted the influence of their own contemporaries, and ignored the religious phraseology of their own day?—*Andrew Craig Robinson in "The Life of Faith."*

Where Christ is marching on.

APOSTOLICAL MISSIONARIES IN BRAZIL.

(*Extracts from a Second Year's Report, by Reginald and Kate Young.*)

While evangelizing in the United States six years ago, we heard a discourse on the needy and neglected condition of South America. As we listened to that discourse we each quietly settled it with God, that we would carry His message to South America, beginning anywhere. At the end of the meeting we gave our testimony to each other, and immediately began to make preparations for sailing to any port that God would designate. We used our last earthly possessions to make this journey. In about two weeks, we embarked for Rio Janeiro, landing there on July 10th, 1896, with no missionary board at our back, and no human guaranty of support, but looking to God to supply all our need. We were not acquainted with a single person in Brazil, neither could we speak a word of Portuguese. Month after month was spent in pleading with God and studying the language.

Friends advised us to return to our own land, and offered to provide liberally to this end, but none volunteered to stand by and enable us to remain here, and preach the unsearchable riches of Christ to a poor forlorn race, who had never heard the glad tidings of salvation.

During the many vicissitudes of the first two years, we lived some months in an English mining camp earning our bread, and while there preached the Gospel in our own tongue. One man received Christ, and a backslider was restored. Then the people, revolting at the cry to repent, thrust us out of the place in the midst of the heavy rains. The only way to travel was on mule back, wading through depths of mud, crossing rivers, drenched in the down-pour. Our little Paul, then seven months old, first encountered hardships for Jesus' sake.

We fled to a Brazilian city, and there began, with stammering tongues, to tell the people of Jesus and His love. Just at that juncture, the two young men above mentioned left the gold mine, and joined us, in order to evangelize with us. Several long journeys were then made with mules, preaching in many places, and selling Bibles.

As soon as the two brethren got accustomed to the work, we left them in charge of all, and went to the United States in the summer of 1899 to give God's people there an account of the field.

Coming back to Brazil, the Lord directed us to this city (Sao Paulo)—distant from the State of Minas, where we had previously lived.

Here, on the 22d of September, we began to preach the Gospel, with the help of the two brethren, holding meetings in the dining room of a small house which we rented. The first sermon was addressed to a little company of seventeen persons. And the Lord blessed them.

We then entered upon a systematic campaign, visiting from house to house, and from street to street, selling Bibles and conversing with the people.

The first year was one of a severe struggle every way, both in the spiritual realm and in the temporal, and many times it seemed as if we could no longer keep going. Money was very scarce, expenses heavy, and of course we could not go into debt. Many times we came almost up to the very hour of paying rent, when God would send us help in the most surprising way. With one exception, our rent has always been paid in advance on the first of each month.

Once, however, having no funds on hand, we asked the Lord not to let the landlord send until we were prepared, and that month the collector did not appear until the 9th.

In the midst of all this warfare, men and women were converted, and the attendance so increased, that we were obliged to rent a larger house, where we are now living. The increase of God kept us enlarging and enlarging, until two walls were pulled down in the new house to make room for the people, and now, the enlarged sala, which a year ago seemed so immense, is becoming cramped and small for the exigencies of the work.

In January, of this second year, we began to send out missionaries from among our converts, to evangelize in the neighboring cities of the state of Sao Paulo, and have, by degrees, been enabled to send forth thirteen good workers up to date, not counting the fourteenth, who is now our assistant pastor. All of them left self-supporting work in order to obey Christ's commission.

During the second year we have worked in many places and in six different States, two more States being included in a trip which is now in progress.

Mr. F. C. Glass, an Englishman, who has lived in Brazil more than ten years, was one of the two converted while we were at the gold mines of Moro Velho in May, 1897.

About a year after his conversion, he definitely consecrated himself to the service of Jesus, renouncing a lucrative position, and an easy, comfortable life, in order to preach the Gospel. All his savings, amounting to about $1,000, he threw into the Lord's treasury, even taking some copper change out of his pocket, so as to literally reserve nothing from God. He has endured hardness like a good soldier of Jesus Christ ever since, sharing our own rough life in those early days, and cheerfully shouldering every burden, has made many and long journeys on mule-back, preaching Christ in a

great variety of places, and always having phenomenal success in selling the word of God.

SAO PAULO AND PARANAGUA, BRAZIL.

Mr. F. C. Glass writes:

God has given us here twelve native workers already, nearly all of them converted within the last eighteen months, and they have given themselves and their all to God.

Two of them returned just lately after an overland journey of over 400 miles, on foot, with two animals which carried Bibles, Gospels, and tracts, besides necessary articles for personal use. They scattered the Word broadcast, and preached the Gospel in the open air in every city and village.

In one city, after very effective work and faithful preaching, in spite of bitter persecution by the priests, they were obliged by crowds of interested persons to delay their departure day after day, in order to hold additional meetings. The priests were enraged, and made attempts to forcibly expel the preachers from the town. Things reached a crisis when one night a procession was formed of ignorant fanatics, who, after capturing some of their books, and obtaining many others from those who had purchased, marched boldly through the town with the Word of God fastened and burning at the end of blazing torches, and yelling "Away with all false books! Away with the religion of the devils!" while another section of the people, including the more intelligent and respectable class, which were largely in the majority, formed a counter procession, shouting "Long live liberty of worship! Long live the Bible! Long live the Gospel!"

These two brethren report 200 people in the city who are greatly interested in the Gospel and are eager for some one to preach to them, as a result of the few days' (perhaps a week) visit of these two brave and faithful men.

At Paranagua we have lately seen some of the worst characters of this city, men of drunken, rowdy habits and vicious, immoral lives, soundly converted and of a right mind. So far, I think we have forty-five men and women turned from the power and slavery of sin to God and His righteousness. Rarely a day passes without a soul saved.

ONE OF THE MISSION WONDERS.

The Paraguayan Chaco is a vast, sea-like tract of level country on the left bank of the river Paraguay (as we look at the map), which from time memorial has been given up to the Indians. Nobody wanted the country; it was poor and badly watered, for the rivers mostly dry up in the summer. The heat is fierce, and fruit and vegetables can scarcely grow; and, moreover, the plague of insect life is very great, hence the Indians were left in undisputed possession, even the Jesuits, with their wonderful daring and knowledge,

leaving the Chaco Indians alone.

Thus nothing was done until Mr. Henricsen was sent by the South American Missionary Society to found a mission. He laid down his life in the cause, and it was left to his successor, Mr. W. Barbrooke Grubb, the present lay head of the mission. For twelve years he has devoted his life to the work, and has built up a true, if tiny, Church of Christ in these vast solitudes. There are twenty or more honestly convinced, faithfully living, baptized Christians; some of them, after eighteen months' satisfactory probation, even confirmed, for, as is generally known, this is a Church of England mission. Outside them there is a large circle of believers, under constant instruction. Outside these again there is a still larger circle, amounting to practically the whole Lengua tribe, which is consciously or unconsciously impressed; they have ceased to believe in their witch doctors, lost faith, that is, in their old religion, if it may be called a religion; their barbarities have ceased, infants and old people are very rarely put to death as formerly, so that the tribe is actually increasing.

And how, humanly speaking, has this been accomplished? By stretching a chain of mission stations across the country from east to west, round which the Indians may gather and lead settled lives. First, we have the River Station, 1,200 miles up the Parana and Paraguay Rivers. This acts as a port and base of supplies. Then, 40 miles inland, is the Pass Station, a large industrial farm, under the Chaco Indian Association, founded to help Mr. Grubb in the industrial side of the work. Here Indians are taught to work and support themselves. Next, another 40 or 50 miles inland, there is the Central Station, the real centre of the work, as its name implies. Here are missionaries' houses, palm-log church, school, and native village of several hundred inhabitants. It is pleasing to contrast the houses which the Christians build with the bare sheds of their neighbors, and still more pleasing to see the dusky red crowd troop quietly into church, whether on a week-day or Sunday, when the bell rings. Often one of the native evangelists will himself conduct the service; informal usually, but thoroughly reverent, for your Indian is of gentlemanly instincts, and dislikes noise and excitement. Next, rather nearer, if we remember rightly, is Mechi's Toldo, and then comes the Western Station, about to be moved to a more suitable locality.

The Gospel of St. Mark and other portions of Holy Scripture, with parts of the Prayer Book, have been translated into the Lengua tongue.

GOD'S MEANING IN A GREAT MILITARY EVENT.

OUR OPPORTUNITY IN PORTO RICO.

I wish to tell of the opportunity now presented to the Christians of the United States, to uplift and educate, to evangelize and Chris-

tianize the people of this beautiful island; such an opportunity as has rarely come to the Christians of any nation. We must bear in mind that this is part of our country, and that we American Christians, and we only, are responsible for giving them the good news. Rarely has a people so realized their needy condition, been so eager to receive help and light, respond so readily to educative and Christianizing influences. Four years ago there was but one Protestant church among the million inhabitants of Porto Rico—a small Episcopal church at Ponce. To-day seven Protestant denominations have about thirty organized churches, about twenty additional preaching stations, from two thousand to three thousand members, and nine or ten schools or asylums for children.

Two years ago we could learn of but three Bibles in all the region about our school. A Spanish-English Testament was offered to every pupil who would learn and recite at our morning exercises portions of St. Matthew and St. John. Nearly every pupil borrowed a Testament to learn the verses, and after a few months there were Testaments in at least forty homes that had never known the Word of God.

A Spanish owner of a large coffee plantation up among the mountains told us that his peons and all the working people about him were heathen—never visited by a priest, knowing nothing of religion, living and dying almost like animals. He urged that our minister come to them and tell them of God and the Bible, and offered the use of rooms on his plantation. A young man who had learned, after two years in the Lares school, enough to pass the government examinations for rural teachers, now goes to these people among the mountains to read his Bible in their homes; he cannot use it in his school. This first young man to fit himself in our school for larger usefulness wishes to be a minister of the Gospel to his people. Within a year four or five others, members of our church also, will be ready to go out into other communities.

The owner of a coffee plantation some miles away, who, passing, heard the music and happened to come in, told us how, long before, he had, one Sabbath afternoon, wandering through the church, found the priest's Bible and had become absorbed in reading it, and how the priest, discovering him, had boxed his ears, and told him that the Bible was no book for him to read. But he had searched for years until he had found another Bible, and the reading of it had increased his growing dissatisfaction with the Church. Then he had become a Spiritualist, but that did not satisfy. Two Sabbaths later, going to his home, Mr. Hernandez heard, as he approached the house, Don Eugenio reading the Bible aloud, and found a considerable company of his neighbors listening to his reading and explanations. After that Don Eugenio not only came to our services, but almost always brought from three to a dozen of

his neighbors. Today he is one of our deacons, and three of his children are in the church. He is a power for righteousness throughout all that neighborhood.

Not the least of the results of our work was the stimulating of the native Catholic Church. Soon after our school was opened three years ago a catechetical class was started by the priest, I was told. When we started a Sabbath school the priest organized one in his church at the same hour. A Sabbath school had never been known there before. Soon after our pastor arrived and began marrying without charge and baptizing the children of the church, the priest announced that the Holy Father at Rome had at last given him permission to marry and to baptize, without charge, those who could not pay. Until then baptism of children had never been performed by him for less than a dollar, and marriage had cost so much that few of the poorer people ever had the sanction of the priest in their union.

The strongest and most faithful Spanish of Porto Rico recognize the fact that their church has fallen far short, almost utterly failed. Many, probably most, of the best families in many sections of Porto Rico, most upright in their dealings, most generally respected, are Spiritualists. But they want to read the Bible and investigate for themselves.

The mass of the common people have no religion. To them the church, the only church for four hundred years, supported by public taxation, largely controlling the government of the island, was part of the hated Spanish administration. In most sections they associate the Protestant faith with the American government and welcome the one almost as cordially as the other.—*American Missionary.*

THE BIBLE AND NATIVE EVANGELISTS IN CHILI.

From Rev. A. M. Milne, of the American Bible Society.

The work of the Lord is making wonderful progress in Chili. Most of the Christians are native Chilians. A native named Rojas, a laboring man who had hardly a good coat to his back or decent shoes to his feet, had gone to Punta Arenas and preached the Word of Life with such blessing that there were soon a number of professed believers in the Lord Jesus Christ. Rojas then obtained a grant of land from the authorities on which to erect a church and house, but building operations have yet to be commenced. There are perhaps fifty Christians, and probably another hundred are interested. Rojas gives the whole of his time to his preaching and pastoral work, and is supported by his two sons and a daughter, who are in hearty sympathy with him, besides his profits by the sale of Bibles.

"Salvation."

Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of 'Salvation' to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

ORGANIZE!
For the Evangelization of the Jews in their present Great metropolis, New York, U. S. A.

BUILD THE TESTIMONY!

Let it not be forgotten that Jesus, the King of the Jews, has not yet one respectable place of his own in the sight of the myriads of His wandering outcasts poured and pouring into this Christian city of New York, driven and herded here from every hostile land, like sheep—but without a shepherd, and without a fold! Shall this be?

We say that He is mocked in the presence of the mocking Jews, by the conspicuous weakness, the insincerity, of the Christian church, in the puny insignificance of her affected efforts to save the lost sheep of the house of Israel with a dozen or a half-dozen of little hired or divided "gospel shops," in this vast city of Jews of every tongue under heaven. Do not say, this is but the "day of small things," that will grow mightily in the Lord's own time. It is not a day of small things, but of big things everywhere—and dead things! Do not praise the lowliness of Jesus here, laid in a stable again by His disciples. This cannot be excused by disparaging the influence of large and liberal provisions for His proper state, in this world though not of this world. There is significance in the size of material things, when they express, on the one hand, indifference and meanness, or, on the other hand, large-hearted appreciation and enthusiasm. Jews especially feel the influence of visible symbols, perhaps over-rate them, certainly they are not lost upon them, whether for the better or the worse.

We hear the argument, "PREACH! not build." There is preaching, in several hidden corners, but nobody minds it, for the almost ludicrous disproportion seems to justify the derision of the Jews. Or if, as in the late mission station, 424 Grand street, or in the

little place at No. 2 Suffolk street, the attention of the Jews is arrested, the same lack of Christian sincerity shown in the stingy quarters provided causes much of the testimony to fall flat. It astonishes the Jews themselves, and does more than perhaps anything else to make them doubt. Daily reproach and wonder are expressed by the Jews at that very mission at the indifference which will not so much as open doors for those who wish to hear of Jesus. In this situation shall we still cry "preach," and not build to house the preaching or back the preaching?

Let us still repeat the securities under which the Anglo-American Board of Missions to the Jews proposes to receive donations for building a House of the Lord for the Jews of New York.

Donations will be received and acknowledged by the treasurer of the board, William Cowper Conant, 466 West 151st street, New York, and will be deposited with the Eastern Trust Company, of 115 Broadway, New York, at 3 per cent. annual interest; in trust for the specific purpose of building a place of Christian worship and evangelism for the Jews of New York, under the conditions of faith set forth in the published proposals for international organization. This secures the appropriation of the fund to the purpose indicated, *and to no other purpose,* unless authorized by the donor personally; or else the return of each donation to the donor, on demand, with accumulated interest. Persons who wish to devote of their capital to this object, but who cannot spare the income from the same during their lives, may stipulate for the payment of the annual interest to themselves. Or they may execute a bequest or legacy, by will, to the Anglo-American Board of Missions to the Jews.

RESPONSIVE.

A long-tried friend of Jewish missions writes in reply to the proposal of a House of the Lord for the Jews of New York:

"Most heartily do we endorse your plan, and pray that God in His great mercy may abundantly bless it. We hope to do a little toward the building of the mission house in New York City, when our own little church shall be paid for, which we think will be accomplished this year, though we are old people and cannot do much financially. . . . Mr. —— preaches to several little churches, and is away almost every Lord's day. Our living we make by handwork on a little farm, and give the tenth, and more, to the Lord's cause—give, in fact, all that we make, save what simple food and plain clothes require."

WHAT WE WANT IN AMERICA.

Rev. John Wilkinson, now eighty years of age, traveled up and down Great Britain and Ireland, 10,000 miles a year, for twenty-two years, speaking everywhere and "subsoiling the Christian conscience with respect to Israel." His son, Rev. S. C. Wilkinson, carries forward the same work, and over $500,000 a year is raised and expended in evangelizing the Jews in all parts of the world, except ours..—*Abstract from "The Glory of Israel."*

JEWISH EVANGELIZATION AT LARGE.

We have mentioned the appearance of the new monthly from Pittsburg, Pa., "The Glory of Israel." We are glad to avail ourselves of the following items of mission news from that source, with the remark that more of this mutual recognition and aid, between brethren who too often act like rivals in trade or at least have no correspondence with each other, would make every one stronger instead of weaker with the Christian public.

Rev. Louis Meyer reviews the history of Presbyterian work for the Jews in Canada, and follows the conclusion that it has entirely died out for the present with an earnest appeal to the ministers and members of the Presbyterian Church in Canada in behalf of the neglected Jewish people.

Maurice Ruben chronicles a visit to the "Fourfold-Gospel Home," in Troy, N. Y., established by Miss S. M. C. Musgrove, assisted by Mrs. J. C. Packer, a well-known patroness of Jewish mission work in that city. Miss Musgrove's "Fourfold Gospel" means Christ as the Savior, the Sanctifier, the Healer and the Coming King. From this it would seem that she upholds the views of faith healing and present release from sin; believing that her own recovery from a long term of sickness was the answer to a believing prayer; and also affiliating with the work of Rev. A. B. Simpson's "Christian and Missionary Alliance." [Certain expressions also seem to indicate sympathy with the cult of *exclusive* faith healing in "The Glory of Israel."] A mission property has been purchased and furnished at an expense of $5,700, with a mortgage debt of $2,500 more. An enlargement is now appealed for. There is a "Friends of Israel Union" in affiliation (like many others) with the New Covenant Mission in Pittsburg, with which Mr. Ruben is connected.

ANOTHER HEBREW CHRISTIAN CONVENTION.

Rev. Louis Meyer and Rev. A. R. Kuldell have sent out a call for a conference of Hebrew Christians, to meet July 24 at Mountain Lake Park, Md.

Mr. Leopold Cohn, of Brooklyn, reports in his paper "The

Chosen People," that Mr. Hurwitz, a convert of his mission, has begun mission work among the Jews of Newark, N. J. He opened his mission there on the first of April, and reports good progress.

Rabbi Goldberg died April 4, in his seventy-eighth year. He had labored for ten years as a missionary among the Jews of Providence, R. I. "The first six weeks of his work there he was without a bed and slept on two chairs, and lived on less than 25 cents a day. But God marvelously rewarded his faith, and in due time a comfortable building, in the midst of the Jewish community, was given to him, and the Lord graciously supplied all his needs. Since the days of his blindness he lectured a great deal on Jewish questions before Christian people, enlisting their sympathy in evangelizing the Jews. Two nights before his death he spoke with great earnestness and vigor to a large audience at the Jefferson Street Baptist Church, Providence.—*From Watchword and Truth.*

Rev. Mark Lev is much encouraged by the prospects of the Jewish mission in the St. Louis field. The attendance has increased very much, both of Jews and Christians. Mr. Lev is very much exercised concerning a campaign to reach the resident and visiting Jews in St. Louis during the great World's Fair of 1904. In "Immanuel's Witness" for April he voices his earnest desire to see many Jewish missionaries in St. Louis during the year 1904, carrying on an aggressive campaign in behalf of Israel. Mr. Lev is trying also to get a printing outfit, so that he can publish a monthly paper in Yiddish and suitable tracts for use in this great work.

The Cleveland Mission moved its headquarters recently from 148 Scovill avenue to 32 Pittsburg street, as the old location was not near enough to the Jewish quarter. The present location is within a short distance of two synagogues and very near to a large Jewish population. "We have been enabled to hold a number of street meetings already, and are reaching more Jews by visitation."

STREET MISSIONS IN PITTSBURG.

"On April 12 only a small force of workers was present, and the large crowd of Jews took advantage of the fact to try to break up the meeting. They became quite noisy and riotous, and pelted the speakers with various missiles, but without inflicting any injury. This was the first occurrence of this kind for several years.

"After this our friends kindly responded to our request for a Christian band to stand by us, on two Sabbaths as many as eighteen Christians being present. Jews have crowded to hear in a remarkable way, while their attention was all that could be desired.

"Our first annual all-day prayer meeting and opening of the new home took place Tuesday, May 5. Our Christian friends surprised us by their large attendance—morning, afternoon and evening. Mr. J. B. Corey, the donor, was present in the evening."

JEWISH FANATICISM IN EAST EUROPE.

A CONTRAST TO MISSIONS IN NEW YORK.

MR. BARON'S TOUR.

In Fünfkirchen the Burgomaster and others, both Jews and Christians, when they heard of our intention, all said: "If you go to Bonyhad the Jews there will stone you; they are the most fanatical people in the world." But our answer was: "Missionaries must risk stoning." But we had no fear of being stoned, though there might be opposition.

The hall was engaged, and permission from the authorities for holding a meeting was obtained; we decided to write out a short announcement, and got a Hungarian servant in the hotel to go out with it, and simply read aloud in the streets and in the Jewish shops, "Three missionaries will hold at half-past eight this evening, in the hall of the Hotel Lengyel, a lecture in German on the true Messiah of the Jews. Entrance for ladies and gentlemen free."

About six o'clock we went out ourselves, but after speaking quietly to one or two, we were surrounded by a hostile group, who howled and blasphemed. When we returned to the hotel, we found the announcement which we had stuck upon the wall of the hotel torn down, and one of our Hebrew pamphlets which we had given to a Bachur (Talmudic student), who seemed interested, also torn into bits and strewn outside the entrance. We therefore wondered if any Jews would come to the meeting, and were quite prepared, if they came, for noise and opposition.

When we adjourned from my room, where we met for prayer, to the large hall, we found a large company of Jewish men; and by 8:30, when the meeting was to commence, there were about two hundred present, of whom not more than about ten were Gentiles.

We took our place at a little table, but it was evident from the manner of those in the front row that a storm was brewing. The first indication of it was their refusal to take off their hats. However, I told them that if it was a matter of conviction with them that the law should be read, and God worshipped with hats on, they were welcome to wear them.

I asked Mr. Feinsilber to commence by reading Isa. xi., but he only read two or three verses when some commenced to shout and blaspheme. While this was going on, one, who was evidently a leader among them, rushed from form to form, trying his hardest, with many gesticulations, to persuade the people to follow him out of the hall. A time of confusion followed, when the whole audience was on its feet, some shouting one thing and some another; but the aim of the leaders was to get the people out of the place, and if they could not succeed in that, to make it impossible for us to speak. In the midst of the confusion, one very fanatical man jumped on to a form and held quite a long harangue. He reminded them, in impassioned language, of how much the Jews have suf-

fered "on account of the Crucified," and how, in spite of the horrors of the Inquisition, and all the sufferings which they had to endure through many centuries, they remained faithful "to the religion of their fathers, and to the belief in one only living God. And now," he said, pointing to us, "these three Meshummodim come and want to make us believe that He whom our fathers all through the centuries held to be an impostor is, after all, the true Messiah, and that it is our duty to forsake our religion and become Goyim (Gentiles)."

While he spoke, some of the Jews cried "Eljen!" (the Hungarian for "Hurrah!"); and when he ended his speech adjuring them not to listen to us, but to follow him out of the hall, quite a number were ready to follow him. A still larger number, however, remained, and some vehemently protested against the disturbers, saying that seeing they were not compelled to do so, they need not have come, if they did not want to listen, but since they have come, they should not behave "wie die wilden"—like savages.

A great strife then ensued among themselves, in the course of which some of the more fanatical tried even by force to compel all to leave the hall. Meanwhile, while all this was going on, we sat quietly by the little table, with our hearts lifted up to the Lord on high, who is mightier than the noise of many waters, and who can cause even the wrath of man to praise Him.—*The Scattered Nation.*

SOUTH AFRICAN MISSION TO THE JEWS.

In 1893, the first movement in Cape Colony was started by an address on the evangelization of the Jews by two members of the Mildway Mission. From that time a few Christians in the suburbs of Cape Town met monthly to pray for Israel, and to ask God to open the way for mission work to be started in South Africa. After a year of prayer, it was felt that something ought to be done meanwhile to help Jewish missions; and in 1894-1895 a contribution was remitted to the London Jews' Society. Eventually an application was made for a missionary, to which the Mildway Mission responded by sending Mr. E. Reitman, in 1897. In November, 1899, it was resolved to undertake the full responsibility of the missionary's support.

"Several attempts had been made to secure a site for a hall, but none had prospered, when in June, 1900, it was put into the heart of Mrs. Osborn Howe to make a gift of the hall which belonged to her, on condition of our paying off a bond of £300 upon it. This has been done, and we have further expended a sum of £200 in repairs and fittings."

THE "CHIEF CORNER-STONE" MISSION TO THE JEWS, LONDON.

This mission was founded more than three years ago by Mr. J. S. Davidson, a converted Jew, of much missionary experience, in

entire dependence on God. Mr. Davidson has continued his work of faith and labor of love among the poorest of Jews near the London Docks, with the "Strangers' Rest" as a centre. Many of these Jews are strangers, just come from Russia and other countries from which they are driven out.

A unique feature of the work is the commenced issue of the Gospels in Anglo-Hebrew: that is, the English text printed phonetically in Hebrew characters, for the benefit of the many Jews who can speak but cannot read English in the Roman characters. It is also useful with Jews who are anxious to learn English.

JEWS HIDDEN IN THE HEART OF CHINA.

A MISSION TO THOSE SEQUESTERED JEWS IN KAIFUNG-FU.

A leaflet published about three years ago from the "Prayer Union for Israel" (Australian branch), says *The Friend of Israel,* concluded with the suggestion that each member should contribute a shilling towards the outfit of the first Australian missionary to Kaifung-Fu. Since then that city has opened its gates to the messengers of the Cross, and the China Inland Mission has the honor of going in to possess it. Accordingly, at the last Council meeting, it was decided that a sum of £8 which had been slowly gathering for the Chinese Jews during the year, should be sent to the head of the China Inland Mission working in Kaifung-Fu to be used in direct missionary effort among the Jewish community there. More than half this amount has been sent from missionaries and native Christians, who form the only branch of the Prayer Union in a heathen land, viz., at Foo-chow. Miss Mort reports that there are now ninety native members.

MOUNT GERIZIM AND THE SAMARITANS.

BY REV. L. ZECKHAUSEN, JERUSALEM.

Mount Gerizim is the object of supreme veneration to the Samaritans. It is the centre of the world; the steps of Adam out of paradise are still visible in the rock; Melchizedec here met Abraham, and here it was that the patriarch was about to sacrifice his son Isaac. Furthermore, it is Bethel, where Jacob had the vision of the heavenly ladder; it is the place which the Lord had chosen for His temple, where Joshua had deposited twelve stones taken out of the Jordan, where he had built his first altar (and not at Mount Ebal, as the Jews have it); and it is "the blessed mountain," for from it the blessings were pronounced upon Israel, Deut. IX: 29; XXVII: 12; Joshua VIII: 33. They say that the Jews have, out of spite, interpolated various passages into their scriptures, with the object of discrediting the descendants of Joseph, the remnant of the ten tribes. "Our name," say the Sa-

maritans, "is derived from the Hebrew 'shamar'—to guard, keep, or observe—not from 'shomron' (Samaria), for we are now only true guardians and keepers of the law of Moses, as witness our retention of the sacrifice of the pre-eminently important Paschal lamb, which the Jews have discontinued ever so long." It is of considerable importance to observe that this is no novel claim of the Samaritans.

Although Arabic is the every day language of the Samaritans, their prayers are all in Hebrew and in what is called Samaritan—a dialect of the Western Aramaic. I doubt whether the bulk of the people understand their prayers, for even the priests I found deplorably ignorant of the mere rudiments of the Hebrew grammar.

The Samaritans disclaim being polygamists. To take a second wife is permissible if, after a certain number of years of conjugal life, there should be no male issue. And the first wife would in such a case be at liberty to ask for a divorce if she objected to admitting a "sister" into her house. The Samaritans do not intermarry with either Jews, Christians or Moslems. But the Samaritans have attempted to contract marriages with Jewesses because of late their males have been constantly in excess of their females, but the rabbis of Jerusalem were dead against it. I gather from Professor Dalman's article in *Berith Am* for April, 1901, that the Samaritan law makes an exception for Abyssinian women [Jewish ?] and that in former times the Samaritans were in the habit of buying Abyssinian girls and marrying them. With the abolition of slavery, this source of supply naturally became impossible or impracticable.—*From The Voice of Israel.*

WHAT IS OUR HOPE?

It strikes the thoughtful observer that the coming of the Lord Jesus is far more the hope of the Church than any remedial processes, or evolutions, or progresses among mankind.

Under some aspects, the world grows better, but in the deepest and most solemn sense, evil men and seducers wax worse and worse. Growingly do we see the weakness of the flesh, and the need of a Divine interposition. It is ours to plod on as if all depended upon us; but it is still more ours to look up and believe that our redemption draweth nigh, and that, not from our endeavors, but from the appearing of the Son of God. His day will blaze with His own glory; He alone shall be glorified in His saints, and admired in all them that believe. "The Lord alone shall be exalted in that day." Oh, that it would soon dawn! In hopeful expectation we look no more upon the flying scud, and the boiling waters, but we fix our eye upon the Pole Star, which abideth and shineth forever. —*C. H. Spurgeon.*

"Salvation."

Thoughts of Christ Life.

HOW CAN CONVICTION OF SIN BE REVIVED?

Within the space of a single month the civilized world has been shocked to its center by two bloody atrocities, such as we had read of in ancient and mediæval history, but had ceased to expect anew in the heart of modern civilization. The reference is, of course, to the wholesale massacre in Russia of Jews and in Servia of a royal family. While compelled by such events to admit that depravity of the cruelest type still lurks in dark corners of human nature, yet self-complacent civilization lifts up its cry of horror, unrestrained by the least suspicion of execrating its own nature thereby. And even though we note the single jets of hell-fire that pierce the crust occasionally in our own vicinity, we are rarely convinced of sin in that sense in ourselves.

It is difficult for people of moral habits to be profoundly convinced of sin. The better our morals are, therefore, the less standing we find in us for a Savior from sin, the less need of a Savior, and so the less ground for religion or conversion. Conviction of sin being the fundamental basis of religious experience, how shall it be made profound, that religious experience may be profound also?

It should be that as the diffusion of Gospel influence ameliorates our dispositions and lessens our sense of moral culpability, it should compensate for that by creating a finer, higher standard for self-judgment. Rather it seems to create a more indulgent self-complacency. And so the old-fashioned conviction of sin and depth and power of conversion to God are growing more and more rare in evangelical churches. How shall these vital religious phenomena be revived?

Perhaps not in the old form and in the old way. Transition from moral to religious life may never be made violent; but a new conception of religious life, as a Christ-life, may lead in religious people themselves to an after conviction of sin, to take the place of prior conviction, as the basis for profound religious experience. We do not mean by this merely a right standard of entire consecration to God in works (although yet to be commonly accepted) which, as set forth in First Corinthians xiii., will be dead and "profit nothing," apart from the quickening principle of love. To bestow all my goods, exercise all faith and endure all suffering for Christ's

sake, may minister only to a deeper self-complacency than our morals did, and prove a stronger barrier against the work of the Holy Spirit in convincing of sin. We seem to see something of such a tendency from the effort of some to attain perfect holiness according to such a standard; that is, of perfect works as to both action and omission. The state of the heart's affections, or the emotional self, must afford the criterion; for self may be thrust out from all our performance without eradicating self in the form of self-complacency or invading the domain of self in the natural affections. How shall the natural affections, in their many kinds, be brought to the test of consecration, "bringing every thought into subjection to the obedience of Christ?"

Not by their mortification, assuredly. That has been tried, unto only greater self-complacency and deadness of true religion, the more perfectly accomplished. "Mortify your members that are earthly" (or natural), indeed; but not in the sense of extinction or even of suppression. What we need is their subjection to one more powerful affection, which is not natural, but spiritual—the love that is of God and that is known to the Divine nature only. When we get down to this and find where we are, we begin to be convinced of sin with terrible force.

Sensibility to the love of God in Christ, as expressed in the horrors of atonement, may be very lively in very sympathetic temperaments, and yet not dominate the affections of nature. It may be only a part of such affections. But whether lively or horribly wanting, this sensibility, and sensibility to all the attractions of God in Christ, must be compared with our sensibility to created objects, to make the test which the Holy Spirit can apply to produce the profoundest conviction of sin; until the power of the same Holy Spirit shall have wrought deliverance from the domination of natural affections, through the entire predominance of that spiritual love, and its joy, which belongs only to the family of God in Christ, and which we find (if we try) impossible to the family of Adam the First, in which we were born. Until we experience this "second conversion," as some call it, the agony of the contest between our vivid natural affections and desires and the dead want of any like spontaneity of affection and desire to God in Christ will be a new-fashioned conviction of sin, comparable with the old, and again will wring out the cry, "Oh, wretched man that I am, who will deliver me from the body of this death!"

Then the resort will be to Christ in earnest, as of old, to "step between her and her fighting soul;" and the deliverance through the power of His spirit will again be triumphant, whether sudden as the sunburst or gradual as the lovely dawn, "that shineth more and more unto the perfect day."

We would not insist that poignant conviction and severe inward conflict be looked for in or by all souls. But that there are many, or most, in which that is fundamental to a powerful work of grace there can be no doubt; nor that the general disappearance of such conviction, at any and every stage of supposed Christian experience, is evidence of a moribund condition in the church. "For this cause many are weak and sickly among you, and many sleep."

SIN AS A NATURE.

It needs no more than a conscience to feel the culpability of immoral actions, of evil inclinations indulged, or neglect of duty. To those who find such things the warp and woof of their lives, the Holy Spirit applies primary conviction of sin as culpability, through a plain process of moral logic, with tremendous power. To the comparatively innocent, whose offenses have been but infrequent, a sense of culpability, or guilt, but not very much, is logically possible. Profound spiritual illumination must be the means of profound conviction in such cases.

But when it comes to the question of responsibility for the natural state of the affections, as dead towards God in Christ—a state of which the most innocent of natural souls are conscious—they find it hard to reason out culpability in a condition which they did not create. To meet this theologians employ the "realistic" conception of a race soul that sinned in the outset and lives guiltily on, as one and the same throughout all its members or embodiments. Be the truth as it may, this conception fails to bring home to the conscience the conviction of culpability, which seems to be inconceivable to us, in any but a personal volitionary sense.

Now, let us not make this question more difficult than is necessary or, possibly, just. Enough to know that the state of being dead to God in Christ is an infinitely evil and abhorrent state, involving all imaginable evil and wickedness in its fruition, no matter how it came to pass or whose was the original guilt of it. To know this, and something of its tremendous import, by illumination

from the Holy Spirit through the operation of our rational intelligence, is conviction of sin; conviction of sinfulness as a nature, as potential death and all evil and guilt, under which the cry for deliverance goes out to God, with all the agony of want, if not of self-denunciation, that ever brought a desperate sinner, saved, into bonds of uttermost love, gratitude and devotion to a Savior. And when thus the transition from the horrible condition of death into that of blessed and everlasting life is realized, conversion as well as conviction is profound.

Should not this view of sin as a nature, and an intolerable nature, be made clearer and more prominent in persuading lost souls to seek a Savior?—or at least in awakening the church to a deeper spiritual life, a revival of true heart religion?

TRUE DEVOTEDNESS.

Devotedness is a much deeper thing than many suppose. Most think that if they are earnestly engaged in the Lord's work and looking to him for guidance and blessing this is being devoted; but it is much more. It is having Christ Himself as the delight and resource of my heart, and the bent of my mind toward Him. The highest service we can render the Lord is to serve His heart, and that is a service to which few devote themselves. More can be found who are occupied *for* Christ, like Martha, than who are occupied *with* Him, like Mary. When we have reached this, we have reached the foundation of true devotedness.—*Selected.*

THE FALSIFIED PARENTAL-FILIAL RELATIONS.

One aspect of national declension, though occasionally mentioned, is not much dwelt upon—the indifference of parents and children. The prophecy of Malachi dwells on this theme, and from first to last the relations of parents and children are the basis of appeal. The purest of emotions, the most powerful of instincts; it would seem as if *that* was the thing the Spirit of God took hold of when every other higher feeling was dead.

May not this be the object which revival preaching should aim at; or, rather, the basis of its appeal? The most successful evangelists instinctively take hold of it; but, so far as I know, it has never been definitely asserted as the Divine method of revival.

If there is one thing more than another which distinguishes our generation it is the decline of parental responsibility and of filial reverence: hence the abuse of the doctrine of the Fatherhood of God, "If I be a Father, where is mine *honor?*" is the question He puts to degenerate Israel; and it is just as pertinent now.—*To the Editor of the "Life of Faith."*

The fact is that an extremely popular lead in the semi-religious

teaching of the recent and present generation has been directly to discountenance filial reverence and parental authority, by the substitution of equality as a more liberal and genial relation. Light familiarity never promoted true affection towards a human or Heavenly parent. Reverence is the profoundest element of love. "Familiarity breeds contempt."

Critical Study of the Bible.

HISTORICAL OUTLINES.

THE CHURCH IN BABYLON—(CONTINUED, DAN. VI). (CLOSING HER SEVENTH SEMI-MILLENIUM.)

The period of political and moral decay in Babylon from the death of Nebuchadnezzar to the capture of the city by Cyrus may be presumed to have been also a period of reaction to heathenism and the heathen hierarchy. In the consolidation of the Persian empire, with its new and magnificent annex, Cyrus—among the other sovereign acts done by him under the titular king (his uncle, Cyaxares, king of Media), called by Daniel, Darius the Mede—divided the kingdom (Dan. vi:1-3) into a hundred and twenty provinces, under as many princes, or governors, and set over all a triumvirate, or council of three, called "presidents" in scripture; Daniel being the chief or president of this council, and so considered, intended, or "thought" by the king (v. 9) to be "set over the whole realm." From what we know of Cyrus and of his general policy it is necessary to presume that he selected officers for his new dominions from the men whom he found in authority, with Daniel foremost of all by merit and renown; and also that he let alone the religious institutions which he found; and, consequently, the old hierarchy which had resisted the Jewish religion and its princes unsuccessfully under Nebuchadnezzar, but had revived in power and place under his base and impious successors, now determined to compass the destruction of the detested representative of the Hebrews' God, whom they found once more supreme in command and in the favor of the king.

The original conflict was now on, and the plan of the heathen

hierarchy was substantially the same as at first. We may well give Satan the credit of their scheme; it was so like all his machinations against the people of God, from the Exodus even unto the present day—a scheme to tempt them, in one way or another, to forsake their God and His protection, which never otherwise had failed them.

So the other two presidents opened a secret intrigue with the hundred and twenty governors of provinces to tender Cyaxares, as the new conqueror, a transcendent or semi-divine compliment, such as had proved so pleasing to the great emperor, Nebuchadnezzar. It was useless to endeavor to undermine the confidence of the king in Daniel; but in the matter of religion they might entangle him in disobedience to the king, or else, still better—as Satan thought, if they did not—he might fall into the alternative of disfavor with the Almighty King of kings. Both alternatives were defeated by the faithfulness of God, through that faithfulness in which His great servant was upheld by grace for the accomplishment, among other divine purposes, of the replanting of the church in the Holy Land once more.

The story is familiar to every child of the church or Sunday-school. For one month of transcendent exaltation Darius (Cyaxares) was to be more than titular king under sufferance from Cyrus; not only a king, but a demi-god. Cyrus was off to the wars, and it was fit occasion now to make a decree that no petition should be offered even to him, much less to any other mortal, during a month set apart, probably, for a series of triumphant celebrations of the rise of Darius from the petty kingdom of the Medes to the empire of the world. Or, of other plausible objects and reasons to be put forward, undoubtedly there was no lack. The vanity of the king, intoxicated with sudden and unexpected greatness, fell eagerly into the trap of his sycophantic courtiers, as that of Nebuchadnezzar had done some seventy years before, under the same cunning priestcraft, or "instigation of Satan." By the grace of God, Daniel met the test as few had ever done before him. He faced it openly, as God's martyr (witness), trampling at once on the terrors and the temptations of the prince of this world.

If the Medes and Persians had not held, from time immemorial, a somewhat limited or constitutional monarchy, which, for one thing, was forbidden to change its decrees at its own caprice, the plot against Daniel must have failed when it transpired that he

was the one aimed at and involved in it. But a decree once issued was law for the king himself as well as others—"The law of the Medes and Persians altereth not"— and, much as the king might repent it, he must abide by it. So when Daniel was found the sole disobeyer of the statute—or, it may be, the one representative martyr of all the godly Jews at the capital—the king was mad with himself, and set his heart on Daniel to deliver him, and labored till the going down of the sun to find some way to escape from the law he had made. But the conspirators now had him in their power and used it relentlessly. "Know, O king," they said, "that the law of the Medes and Persians is that no decree or statute which the king establisheth may be changed." The king had to submit. Daniel was torn from his exalted station, thrown into the den of lions by his exultant enemies, and cast by the king upon the care of his God alone. "Thy God, whom thou servest continually, He will deliver thee." But the faith of the wretched king was too feeble to comfort him for what he had done and all that he had sacrificed to his folly. After the lords had sealed the den upon their victim, with their own seal and the king's seal, that no secret intervention might release him and frustrate their purpose, they all went to hold high revelry in that night of triumph, as we need not be told. But the king passed a sleepless and miserable night of mourning, and early in the morning hastened to the den and "called with a lamentable voice unto Daniel," in the name of "the living God," to know whether He was "able to deliver." Darius knew that there was a *living* God, not an idol of senseless wood or stone. He was not a heathen in the sense of idol-worshipper. And yet, like most men, he was distrustful, while a little hopeful, of the power and willingness of God to save. What he learned at this time, of faith, and saving faith, as another trophy in the crown that Daniel brought to the Conqueror and Savior of Babylonian kings, we may hopefully gather from the next decree of Darius the Mede (Dan. VI: 26, 27) in the style of Nebuchadnezzar before him (Dan. III: 29, and IV: 34, 35).

The dramatic justice that now overtook the treacherous flatterers of the king, suddenly turned their triumph into the miserable destruction they had planned for the servant of God, and undoubtedly struck paralysing terror once more into the heathen party of Babylon, for a time sufficient to accomplish the promised mercies

of God to His people in the captivity, according to the prophecy of Jeremiah (XXIV: 5-7): "So will I acknowledge those that have been carried away captive of Judah, for their good." This promise and fulfillment included the Restoration under this same king (properly Cyrus, and later, Cyrus in person) and his successors—which we have next to sketch—and the frustration of a remarkably similar intrigue of Haman, fifty years or so later, for a general massacre of the Jews in the Persian empire, which was turned against himself also in a similar retribution.

How is it with those who are suffered to massacre Jews with success and impunity today? Cannot Jews see the difference, and the reason for it?

BIBLE REVISIONS REVISED.

THE LAST OF THE LAST PARABLES OF LAST THINGS. MATTHEW XXV: 31 TO 46.

Chapters XXIV and XXV of the Gospel according to St. Matthew are occupied with the eschatological parables with which our Lord concluded His teachings of the Apostles on the eve of The Last Supper. They seem to be a consecutive series, unbroken by any interviews, words or incidents. Therefore it seems the more fitting to begin the 31st verse (as the Revisers do) with a translation of the *de* which the A. V. ignores, and also of *hotan* which both versions ignore in part. The text, closely observed, continues the discourse thus: Now, whensoever (*hotan de*) the Son of Man cometh (*elthē*) in His glory, and all the angels with Him; then He will set himself on the throne of His glory, and all the nations shall be gathered into his presence (*emprosthen*). This version, by mere studious literality, reflects the imposing picture in the text, and holds the intimate connection of this endless-reaching last parable of last things with those preceding, which had already shadowed forth in other aspects the judgments to be administered at His coming to take over the kingdoms of this world and re-adjust the relations between men, and their relations to His own kingdom on earth. (It will be observed that the word *holy*, as to the angels, is wanting in the R. V., as also in the revised text.) 32, 33, And He will [not *shall*] separate them from each other, even as (*hōsper*) the shepherd separateth the sheep from the kids; [variations here from either version, out of respect for

literality, may be compared for selection] and He will set the sheep on his right hand, but the kids on the left. ('Kids,' *eriphia,* of either sex, is used instead of *traga,* which implies the male. Perhaps it is also meant to indicate the *progeny* entire and regardless of sex.

34. Then the King will say to those on his right hand, Come, ye blessed of my Father, inherit [of Him] the kingdom prepared for you from the foundation of the world. Two things, not involved in the translation, here strike the eye: (1) the implied idea of the Sons of God as the *heirs* of His Kingdom, and joint heirs with Christ, in the rule of the world as it is to be: (2) the mundane locality of the kingdom here spoken of; both these evidenced by comparison of all the promises and prophecies elsewhere recorded. It is opposed to all Scripture, to imagine this stupendous transaction located in the heavens as purely spiritual; although in verses 41, 45 and 46, the prophecy strikes forward to include the final and everlasting judgment of souls.

The homely eloquence of the remaining memorable sentences admits of little improvement. We note in particular only, the translators' singular tenacity of *shall* when *will* is meant; the blemish of an entirely obsolete phrase, "anhungered," for *hungry,* and the less awkward "athirst" for *thirsty*; "meat" in the obsolete general sense of *food*; "have done" for *did* (corrected in R. V.) "Eternal" is so closely equivalent to the pure vernacular "everlasting," that its substitution in the R. V. seems uncalled for.

THE "CRITICS" BECOMING NERVOUS AND UNEASY.

The Guardian, which has been a stalwart friend of the critics, contains a long review of Colonel Conder's new book, *The First Bible.* "This small volume," says the reviewer, "will have to be seriously reckoned with. It is an attempt to prove 'that the first records of the Hebrews were written on tablets, and in the cuneiform script.'" Again: "Colonel Conder has written a very learned and a deeply interesting book, a book which will have to be examined with protracted and patient care, and which will perhaps force the surrender or at least restatement of some critical positions which have been widely accepted." *"We feel bound to plead, in all earnestness, that this little book may not be accepted hastily as overthrowing modern criticism."*

What the critics will do with the newly translated Code of King Khammurabi it is impossible to imagine. To us it seems to sweep utterly away as with a flood some of their chief foundations. By

every turn of the spade, modern discovery is making more and more sure two facts of fundamental importance—and we are not careful that it should do more—viz., that on every side the earliest documents of Scripture were in most actual and accurate touch with their times; and, further, that in those Scriptures there is a light and majesty of Divine Self-Revelation which set them far apart from all other literature of their times. The very same gulf yawns between the Chaldean Creation Tablets and our own majestic Genesis, which we behold fixed between the pagan literature of the first century and our glorious New Testament; and the same gulf, deep and broad as ever, is before our eyes today.

Nothing is further from our intention than to underestimate the worth of much modern work upon the Bible. Even the Higher Criticism itself, we can now see, will be made to serve the interests of that new Biblical Science whose day is already dawning; for, by working its principles out to their due intellectual, moral, and spiritual issues, it has made certain their total and irrevocable rejection. Mightily reinforced by the Spirit of light and truth, and in absolute loyalty to Christ and His words, spiritual men will ere long learn a Biblical Science characterized by every high and inspiring quality, and undarkened and uncorrupted by the presuppositions, temper, and speculations of the natural man, who "receiveth not the things of God, neither can know them."—*The Life of Faith.*

THE HIGHER CRITICS' "IMPROVED" BIBLE.

[Rev. Dr. Henry J. Van Dyke, in his Moderator's sermon before the late General Assembly, gave some selections from the Gospels, as accommodated to the views, some of which, some think, have made the Bible more precious and illuminating than ever.]

"Blessed are the poor in spirit, for theirs is a hopeless poverty. Blessed are the pure in heart, for they know not what they shall see.

"Enter into thy closet and when thou hast shut thy door, keep silence, for there is none to hear thy voice in secret. Take no thought for the morrow, for thou canst not tell whether there is One who careth for thee.

"God is unknown, and they that worship him must worship him in ignorance and doubt. No man hath ascended up into heaven, neither hath any man come down from heaven, for the Son of Man hath never been in heaven. That which is born of the flesh is flesh, but that which is born of the spirit is a dream.

"Let not your heart be troubled; ye believe not in God, ye need not believe in me. Keep my commandments; but I will not pray for you, and ye shall abide without a Comforter.

"Peace I leave with you. If ye loved me, ye would rejoice because I said, I go into darkness, and where I am, there shall ye be also."

Nothing but what men call doctrines—the personality of God, the divinity of Christ, the atonement, the presence and power of the Holy Spirit, the sovereignty of the Heavenly Father, the truth of the divine revelation, the reality of the heavenly world, the assurance of immortal life.

And yet what has been omitted here from the words of Christ?

Let not the church falter and blush for her doctrines. Let us never imagine that we can strengthen Christianity by leaving out the great doctrines which have given it joy and power. Faith is not a mere matter of feeling. It is the acceptance of truth—positive, unchanging, revealed truth—in regard to God and the world, Christ and the soul, duty and immortality. The first appeal to faith lies in the clearness with which this truth is presented.

What the world wants and waits for today is a strong, true, vital preaching of doctrine.

"THE VERIFIED PREDICTIONS SALUTE HIM."

BY REV. A. T. PIERSON, D. D.

The whole Old Testament is pervaded by prophecies concerning Christ. The first is in Genesis iii:15. Immediately after the fall of man comes the first prophecy and promise of a Redeemer, and it is is the germ of all subsequent prophecy from Genesis to Malachi—

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

You see here a colossal Figure, with His heel upon the head of a colossal serpent; He crushing the life out of the serpent's head, the head being the higher part of the creature, while the serpent plants his fangs in the heel, the lower part of his Victor.

Notice how very much this short prophecy contains. It suggests a representative Man, a second Adam. It suggests the Seed of the *Woman*—nothing is said about the man. It was specifically called *her* seed only. There was to be eternal enmity between the principle represented by the serpent, and the principle represented by the Seed of the Woman. The Seed of the woman is to deal a death-blow upon the serpent, but the serpent is to be permitted to deal a lesser sting upon the heel that crushes him; and this is all a Divine arrangement. "*I* will put enmity between thee and the woman."

All the prophecies of the Old Testament are there in germ. Christ is a Priest, and here you have a suggestion of His *Priesthood* in the fact that He is wounded by Satan—a vicarious sufferer. We have a suggestion of His *Kingship* through the victory that He gains over the devil and his work. It is wonderful to note how the oldest prophecy in the Scriptures gives a suggestion of the rest.

In the 18th chapter of Deuteronomy, Moses gives to the children of Israel this prophecy:

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him."

Now here is a plain prophecy that there is a great Prophet to arise, specially raised up by God; that He is to come out of the brethren of Israel; that He is to bear humanly a likeness to Moses; that He is to be the mouthpiece of God; and, last of all, that to reject His prophetic utterances brings the soul into judgment. We have already had the suggestion of Priesthood and Kingship, and now we have the suggestion of the *Prophet.*

Let us now turn to the 2nd Psalm. It is the Crucifixion Psalm. Here we are told of the suffering Victim whose hands and feet are pierced, and who is stripped of His raiment. They pass by Him and mock Him and deride Him. He has mortal agony, and that agony is attended with extremest thirst. Here is the Atonement cry: "My God! My God! why has Thou forsaken Me?" All the seven sentences of the Cross are suggested in the course of the 22nd Psalm. There is not a completed sentence in all the beginning of this Psalm; it is a series of ejaculations, like the gasping of a dying man whose breath is failing, and who can only say a word or two at a time—"My God!—My God!—Why hast Thou Forsaken Me—Why art Thou so far from helping Me!" There is something melting about it, and when you once see that this Psalm presents your suffering Savior, you will find it as hard as I do to read it. It drips with tears, it drops with blood. Who but God could have taught the Psalmist to write such a psalm? It was a mystery for hundreds of years afterwards, but when you put into it Jesus Christ it is like a torch in a cavern, lighting up the cavern and making the ruby crystals shine.

Look in the 9th chapter of the prophecy of Isaiah. No one would know that this was a prophecy concerning the Messiah if it was not quoted in the New Testament as such—

"For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

"Unto us a child is born"—that is the human side; the divine side, government upon His shoulder—Kingship. His name shall be called Wonderful, introduced by Matthew; Counsellor, introduced by Luke; the Mighty God Mark introduces; the Everlasting Father, the Prince of Peace—the Acts of the Apostles show us the Prince making his conquests with spiritual and not carnal weapons.

Look into the 53rd chapter of Isaiah, and here we have "The Lamb of God that taketh away the sin of the world"—an unques-

tionable prophecy of Jesus Christ, concerning His sufferings for men. In it we have these references to vicarious sacrifice:—"He hath borne our griefs," "carried our sorrows," "wounded for our transgressions," "bruised for our iniquities," "the chastisement of our peace was upon him," and "with His stripes we are healed;" "the Lord hath laid on Him the iniquity of us all;" "Thou shalt make His soul an offering for sin," and, lastly, "for He shall bear their iniquities."

This chapter is full to overflowing with the conception of vicarious sacrifice. Some people tell us that this does not refer to Jesus Christ at all; but inasmuch as the Holy Ghost through Philip said it *did*, I prefer to accept the Holy Ghost's testimony.

I call your attention to the numerous paradoxes. He is "a root out of dry ground," yet He is fruitful; "He hath no form nor comeliness, He is despised and rejected of men," yet the chosen servant of God; He made His grave with the wicked, and with the rich in His death; He is vanquished yet triumphs; despoiled, He despoils; cut off out of the land of the living, He yet prolongs His days; condemned Himself, yet He justifies many. There is no possibility of understanding this chapter until the Cross is erected, and the sepulchre burst open, and the Son of God who came down to die goes up to reign. Thus we see the sufferings and the reign both mixed up in the mystery of this chapter, but by history made plain.

Now let us look at Daniel ix, 24:

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

There are two or three ways by which it is made clear that the 490 years predicted were fulfilled.

WHAT MADE THE WISE MEN COME FROM THE EAST?

They came from Persia; they had Daniel's prophecy; but they did not know *where* He was to be born, so they came to Jerusalem following the star, that the scribes might tell them the place. Then look at Micah, v, 2:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting."

Here is a prophecy of a great Ruler that is to come out of Bethlehem. That is to be the *place* of His birth. He is to be a ruler in Israel, whose goings forth have been not from antiquity, but from eternity. Will you notice that His virgin mother did not live at Bethlehem; she lived at Nazareth. It was not very likely that she on the eve of the primal sorrow of her sex should travel from Naz-

areth to Bethlehem unnecessarily; but through the taxation every family returned to the town, or city, or village from which that family hailed. The whole Roman world was set in motion to bring that virgin mother from Nazareth to Bethlehem and fulfil that prophecy. What does all this mean?

The first criterion of prophecy is *remoteness of time.* Between the Old and New Testaments there is a gap of four hundred years, in which there are no records or prophecies, so that the prophets of the Old Testament could not combine with the evangelists of the New, whether for good or evil. They can not reach across the gap of four centuries to shake his hands in friendship or conspiracy. God allowed this gap to make it absolutely impossible for any collusion between the writers of the Old and New Testaments to bring about the accomplishments.

The second criterion is *minuteness of detail.* There are 333 predictions in the Old Testament; and what does that mean? On the ground of combined probability, this would make impossible any fulfilment by mere chance.

The third is *novelty of combination.* When was a human child a Divine Son? when was there ever another, a Son of God, yet crucified as a malefactor, who died yet lived, who was condemned, yet justified?

Look at these evidences. How truly important it is there should be no mistake in this matter. Take this little germ, Genesis iii, 15. It is perfectly plain He must be born of a woman. Noah has three sons—Shem, Ham, and Japhet; He is to come of Shem. Abraham, descendant of Shem, has two sons, Isaac and Ishmael; He is to come from Isaac. Isaac has two sons; He is to come from Jacob. Jacob has twelve sons; He is to come of Judah. Every time you make out this genealogical tree, it is possible to take a wrong member of that family tree, and if you make one mistake, away goes your prophecy.

Now, Christ has to be born *somewhere.* There were three continents known to the ancient world. It is a part of Asia, but Asia in the time of Christ had thirty or forty countries. You must choose one of them. That little country known as Syria is chosen. Syria again is divided into three parts, one being Palestine. Palestine is chosen. Now, Palestine has three divisions—Judæa, Galilee and Samaria; Judæa is chosen. But in Judæa there are hundreds of villages; one of all these must be chosen. Bethlehem is chosen. But there are several Bethlehems; but Bethlehem Ephratah of Judah is specified.

But Christ must be born at *some time.* Out of each of that hundreds of years you may choose any one of the years, months, or days, and yet within variable certainty the exact year is chosen.

HERE STANDS THIS "PLANT OF RENOWN"

in the Old Testament. No one knows what it means, and why it is

there; only men like Daniel see the Christ indirectly in the old prophecy. But here History comes along and, touching the plant of renown, it bursts into a flame. We take off our shoes from our feet, for the ground upon which we are standing is holy.

In the first place, these prophecies absolutely authenticate the Old Testament as an inspired book; and, secondly, they absolutely authenticate the divinity of Jesus Christ. And as the centuries move in prescribed line, so like soldiers passing by their general, these verified predictions salute Him on their way, giving Him the homage which is His due, "whose goings forth have been from old, even from everlasting."—*Spoken in Exeter Hall, London. Reported in "The Life of Faith."*

EMERSONISM, EVOLUTIONARY GOSPEL AND EDDYISM.

Can we spare a few lines here to the just now much-talked-of Ralph Waldo Emerson? Not many words are required to summarize his work and its fruits, provided we ignore the rhapsodical lines of discussion that have occupied so many public journals on the occasion of beginning the Harvard memorial building.

First and mostly, Emerson was a poet, both in verse and prose, and that of no mean degree. Unconsciously, that has been the main cause of his high popularity, next to the spirit of what some would call his "philosophy." This is a sort of anthropo-theism, called "transcendental," because it makes its disciples feel transcendent even to the divine. In strict and exact definition, Emerson was a pantheist, and thus allied closely with the evolutionary gospel, and the "Christian Science" of Mary Baker Eddy, that have followed him in time and on his lines. His demi-deification of the human *ego* struck a prophetic keynote for the age of which he was one of the early harbingers, and which has both fulfilled and outgrown his prophecy in the more prosaic and less pious theory of man's entire self-evolution from the bestial condition, and in the more devout pantheism of Mrs. Eddy, which catches the fancy of many who feel the need of some God and religion, as Emerson did not. He was all-sufficient by the god in himself. It was not a case of "Me and Gott," but of Me as God, or God as Me. The "Christian" evolutionist dispenses with God in or with Me, and makes the primal brute sufficient of itself unto all the heights of moral and spiritual development, including Jesus Christ. "Christian Science" again reverts to the God in Me and in everything, and, while seeming to distinguish Him in one sense for an

object of worship, yet identifies him with one's self at the same time in a divine self-superiority. This, like the other two phases of modern pantheism, amounts to self-deification, or a fresh formulation of the same ancient cult introduced more succinctly into Paradise by the serpent.

While no atonement is possible for a craft of genius that outsataned the serpent in tempting man to be his own god, and no excuse is possible for general praise of genius so employed, there remain elements of wholesome influence in Emerson's writings: notably, his hearty realism, or sincerity, like that of Thomas Carlyle, which has done much to banish affectation and rote from both literature and religion. At the same time, however, this quality betrayed itself grossly in one instance. While never exceeding the bounds of decency and refinement himself, Emerson gave to Walt Whitman's "Leaves of Grass" the send-off without which the naked beastliness of that foul-mouthed poet must have precluded the formation of a Whitman cult and Whitman clubs among decent people. Not the worst of things, however; for impiety is much more dangerous in the robe of Christian decency than in the disgusting form that properly belongs to it in the end. The sooner it gets into that repulsive guise the fewer generations and multidudes will it carry along with it into the wallowing.

TO IMPROVE THE MEMORY—OF HOLY THINGS.

Commit them to the Lord, everytime (said a wise adviser of old), and ask Him to give them back, at need. "The Holy Ghost . . . shall bring all things to your remembrance whatsoever I have said unto you." (John XIV:25.)

THE ANVIL OF GOD'S WORD.

"Last eve I passed beside a blacksmith's door
And heard the anvil's vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

'How many anvils have you had,' said I,
'To wear and batter all these hammers so?'
'Just one,' he answered, then with twinkling eye
'The anvil wears the hammers out, you know.'

And so I thought the anvil of God's Word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unworn—the hammers gone.'"

—*What Author?*

GLIMPSES OF SUNDAY SCHOOL MISSIONARY WORK.

From the "Sunday School Missionary," Organ of the American Sunday School Union.

There are from twelve to thirteen million children and youth in our country who have not been brought into the Sunday school. Seeking the salvation of these children, as well as to make good citizens of them, last year, The American Sunday School Union established 2,375 Sunday schools at destitute points and supplied them with Bibles and good books. Ninety-three thousand scholars and teachers were enrolled and 8,300 conversions were reported.

Last year 124 of our Union Sunday schools developed into churches of different denominations.

In one year this society provided services of song, prayer and Bible instruction to more than two thousand communities where churches and denominational schools could not be organized.

Our Southern district comprises eleven States south of the Ohio River. More destitute children are to be found here than in any other section. This is the home of nearly three million mountain whites. Nearly one million neglected children in this district offer well nigh unlimited opportunities for organizing new schools.

SOUTHERN ILLINOIS.

The McGlasson neighborhood is a poor community—houses very puny affairs—often nine to twelve persons sleeping in the same room, many of the fathers and mothers unable to read or write. There are 115 children of school age in the district and ninety-two names on the school register, and not one of these was in Sunday school until we organized one there. The church had no pastor, not a sermon in the community for one-and-a-half years.

Old Mr. H. had invited a saloon keeper and some other base fellows to come out on his farm and shoot birds. Over one hundred shots were heard before the time for Sunday school. More than twenty-five of the Sunday school scholars expressed a desire to be Christians, and kneeled and asked the Lord to help them to be Christians. Several were hopefully converted. One of the most intelligent young men in the neighborhood came forward and gave himself to Christ, and arose with a shining face and said: "I came here a sinner and God has converted my soul. I am going home a Christian, boys. See what God can do for a young man. Give him your heart and quit your drinking and gambling, boys. I have been your associate; but from now on I shall serve God." The audience broke down and wept.—J. C. KINISON.

NORTHWEST MINNESOTA.

I found a number of entire townships, thickly settled, and no Sunday school or church of any description. I organized five Sunday schools in this vicinity during my visit. At a little country place called E—, I found a great many young people and children.

The young people, I discovered, had been spending their Sundays in gathering at some friend's and drinking and dancing until late in the night. After holding some meetings in the school house, I organized a good Sunday school; shortly after it was started, the dancing was given up; they are having preaching there now every alternate Sunday afternoon. The entire community has been blessed through the Sunday school.—C. M. WILLIAMS.

CENTRAL ARKANSAS.

At Gravel Hill I found a school house with all the windows out, steps gone, doors off the hinges, and a very poor people, with more than a hundred children in the school district, and no religious privileges except a small prayer meeting. There was not a church nearer than five miles in any direction. I visited all the homes. I found great privation, yet I met with a hearty welcome. A few Christians were among them, and they seemed to be as happy as could be when they learned my mission.

On visiting one family I found the man raising an old-fashioned log barn. So I told them of my appointment. But men to handle the great logs were few. I went to work helping them carry these logs and put them up. There I worked hard for two days on the barn. My hands got very sore. But I was getting acquainted with the people and advertising my meeting. They call anything good preaching, especially if you will speak an hour or two. The house was crowded full of people eager to hear the words of life. At the close of my last service I asked for those who would come and accept Christ, and eight came. Then we organized a hopeful Sunday school.—J. J. WILKINSON.

POWER OF "THE PEACE OF GOD."

For the Gospel to overpower a Kentucky "feud" is something more than the county sheriffs, with all the power of the criminal courts and the Governor and militia to back them, were ever able to do. A Sunday school missionary in Kentucky, Rev. W. W. Bradshaw, gives the following instance of the power of the truth:

"In 1897 I organized a new Sunday school in Jackson county, Ky., and supplied it with literature and a library. I have kept in close touch with it, and it has been a most successful mission. They now have a church of forty members and a greatly reformed community. . . . In a hotly contested political convention, such as scarcely known save in that section of the State, were two men contending for leadership. The two leaders had a pistol duel on the street, in which one was seriously wounded. The county was soon in a ferment, both sides marshaling their friends for a fight. Among the members of our Sunday school were four men, resolute, fearless, and 'crack shots,' who were close personal and political friends of one of the leaders. Messages were sent to each of them to come to town on a certain court day, well armed and on the 'lookout.' But the Holy Spirit had found His way to the

hearts of these men and transformed their lives; each of them refused to take a hand in the feud, save to use his influence towards a reconciliation. In this they were successful, and thus stayed one of those awful feuds which disgrace our people."

"A BOY."

Mr. E. B. Stevenson gives the following incident from his experience as a missionary of The American Sunday School Union:

A friend called my attention to a neighborhood of over 800 people without a church or Sunday school. I asked him if there were any Christians. He said "No—oh, yes, there is one man down there who makes enough profession for a whole township."

I immediately drove to the community, called up this man, and asked if they had a Sunday school. He replied, "No, but if there is a place on earth that needs one, it is right here. See that house over there? One of the worst men you ever met lives in it." He gave me a free sketch of that man's life, for the past twenty years. He then pointed to the next house, and the next, giving the history of all his neighbors. If one-half of what he said was true, they ought to have been in the penitentiary.

Looking around I saw a boy on horseback. I asked, Who is that boy? The man gave me his name, saying "He is the meanest boy in all this country. Talk about heathen! They haven't even got a Bible in their house."

By this time the boy rode up. I reached out my hand and said Hello, Jim! come up here, I want to shake hands with you. I gave him a good hearty shake, told him I was going to have a meeting at the school house, and asked if he knew where I could get a boy to go around and tell the people.

He said "Will I do?" First rate, if you will go. "All right, I am the boy you want." I promised him a nice Bible if he would scatter the notice and not miss a single house.

We had hardly concluded our bargain, before the boy put his hands upon his hips, turned to the old man, who had been standing by, and said, "I might as well commence now! Going to be a meeting at the school house next Sunday morning at ten o'clock! Come down, bring the old woman and all the kids along."

Sunday morning I drove to the school house a little early. To my surprise it was crowded and a number of boys standing around the door. I said, Boys, I would like to get in. One of them spoke up, saying, "So'd we." Well, let me in and you can follow me.

"No, we can't. It's chuck full clear up."

Nothing can be done until I get in.

"Don't make no difference, you can't get in here."

I was obliged to go round and crawl in through the window. As I reached the desk, I looked down and there sat my Jim on the front

seat. He looked up with a smile and said *"I fetched 'em!"* I see you did, and I gave him his Bible. After my address we organized the Sunday school.

We went to a house near by for dinner. When we were seated the lady began to laugh. I asked her what was the matter. She said she was thinking about Jim.. I asked what about him. Well, he rode into our front yard, never looked to see if any one was around and began to yell with all his might,

"Going to be a meeting down to the school house next Sunday morning at ten o'clock. Funniest fellow you ever see in your life going to be thur! If you don't come you will miss the biggest thing that ever come to this part of the country!!"

In the Fall I went back and held some meetings. There were about a dozen hopeful conversions, among them this boy. We secured a minister and held protracted services, in which over forty professed faith in Christ. They organized a church and erected a building.

FIVE YEARS LATER

I met Jim at the college he was attending. He had grown so that I failed to recognize him. He said, "You remember the meeting you held in our school house." Yes, I remember it and you, too. "Well, I gave my heart to Christ at that time and have come here to make something of myself." How would you like to be a Sunday school missionary? "I think I would like to do just that kind of work."

During his summer vacation we sent him out as a missionary. About the first of August he wrote he had organized eight Sunday schools, and in order to put them in better shape some meetings should be held. He commenced holding services in groves, calling out two or three of his schools in a sort of convention, and continuing the meetings at night. At the close of his summer work, over two hundred had professed conversion. The next vacation he worked again, also the third summer, having the use of a tent for special services.

During his last summer, which was spent in very hard communities, he was compelled to sleep in his tent at night, to protect it from the roughs who threatened to cut the ropes and damage the canvas. At the close of the season he was taken with pneumonia, caused by exposure and overwork. He lingered through the winter and on the 14th of March, God took him unto Himself.

WHAT "A BOY" DID, UNDER GOD.

During these three summers he had organized thirty-three Sunday schools, having gathered into them over 1,100 boys and girls.

Eight churches have already developed from these schools.

Six of these churches have erected buildings of their own.

In special meetings he held, 1,025 persons professed faith in Christ.

"Salvation."

Where Christ is Calling.

"THE AMERICAS": THEIR UNITED FUTURE FOR CHRIST.

Our mountain ranges run north and south. North America and South America are bound together by a granite chain forged in the elemental fires, by which nature suggests a unity at once of structure and destiny. This Western Continent is one. So far its unity has not been apparent. The southern half, as rich as the northern, has been held back for centuries. Nearly a half score of petty republics are staggering blindly toward ideals which their national origins make them impotent to realize; while among them Britain, France and Holland hold doubtful possessions, with Germany wildly striving for a foothold.

And it had not been ours to interfere. But suddenly the Almighty took a hand in the conflict. The crash of our guns, shotted to deliver Cuba from intolerable oppression, did more than that for which they were sighted. They broke open gates of darkness on whose hinges was the rust of centuries. Suddenly the isles of the Caribbean beckoned for our help. And far beyond them, lands under the Southern Cross emerged as an opportunity for our principles and institutions. Shall we not enter the open fields, not indeed with political intent, but with those moral forces which have lifted the upper half of the continent and are capable of lifting the lower half to equal glory—and thus at last assert what nature said in the throes of geologic ages: *North and South America are one.* There is only one reason why South American republics cannot thrive: A republic without an open Bible has never thriven. Look at the beautiful islands at our southern door—islands where every prospect pleases, where nature has been lavish to the last degree and where fruit of the soil has been ignorance, superstition and immorality. From such conditions no good republic ever rises. Now can we, even in our strength, afford to tie such weights to our feet? For however we may make a Panama Canal the boundary between us and South America, there is no such boundary between us and the islands. They are ours, and we must be theirs.

Let me call up a picture of to-morrow. It is the middle of this century. I see the commerce of the world in converging lines approach the Caribbean Sea. I see it in stately procession from northern and southern Europe, from North and South America, move into the great canal that binds two oceans. And as those lines converge toward the Caribbean, the Antilles on every side throw out the flags of their summits in welcome to their beautiful harbors. I see along the shores of those islands, from St. Thomas to Cuba, prosperous cities enriched by the interchanges of nations

and blooming in the light of the world's last civilization. And then I know the Antilles are strategic. They are the challenging ports of the world-wide commerce and the meeting place of the nations of the earth.

And then will we know, if we do not now, that they are the stepping stones for our going to republics beyond, which for their peace and prosperity wait the education and the gospel which are the cornerstones of our greatness.—*Secretary Charles L. Thompson,*

THE GOSPEL IN SOUTH AMERICA.

In Santiago, God has blessed the work of a poor shoemaker, a Spaniard, who now preaches regularly to 250 people, and has over 200 children in the Sunday school.

In Valparaiso, Dr. Hoover's audiences (Methodist) always number 500 hearers, of which some 300 are on the church membership roll.

The Presbyterians have also a good work going on in various parts of Chili.

At the Falkland Islands there is a Baptist Church waiting for a preacher. The people could partially support him, and others might be gathered in.

CALLING, AND MARCHING ON, IN INDIA.

Even Famine and Plague have contributed to the growth of the Kingdom. Many a Hindu and Mohammedan today thanks God for a life restored through the pity of Christ by His people, who lovingly gave for His sake. Our workers report at least 1,600 who earnestly ask for baptism; the large portion of these in villages where there have been no baptisms as yet. In all my missionary experience I have known nothing approaching the gracious opportunity of preaching presented. In Gujarat, where famine was severe three years ago, in the past year 30 per cent. was added to the M. E. Church, now numbering 14,000 members, and 7,000 candidates are awaiting baptism. Our West India Mission, established by the Presbyterian Church in 1871, reported in 1901, after 30 years of work, a total church membership of 334. *During the past year alone* (1901-2) the additions have been 716, more than twice as many as were connected with the Mission in 1900.

Even professedly non-Christian hearts cannot restrain their admiration. In a monthly non-Christian review published at Allahabad, a Hindu writer on "The Religion of the Student," exposes the hollowness and wholly unsatisfactory character of Modern Hinduism and pours contempt on the current adulation of old Hindu ideals, nowadays the fashion among the educated young men of India. Urging the use of the Bible in schools and colleges, he pays this tribute to its worth: "Our students will gain one im-

portant advantage from the introduction of the Bible in their curriculum of studies; they will be made more earnest, more thoughtful and morally better men. It is a fact, which nobody can deny, that the students of Mission colleges are more conscientious, more regardful of the demands of truth and honesty in all their dealings, and in every respect better behaved men than the students of other institutions. I can quote authority, and the opinions of competent judges support my statement. * * * I am not a Christian, but I think the more Christ-like we become, the better for us and our land."

Listen to this wail of alarm regarding female education: "The Christians are as usual ahead. They have established girls' schools in all the important towns. Christian education forms an integral factor of the culture of Hindu females. Christian songs have made a home in the innermost recesses of their hearts. How then can we expect an Arya Somajist from these semi-Christianized females?"—*Missionary Herald.*

"A BAND OF CONSECRATED GIRLS,"

Willing to give themselves to village work in any place where they might be needed, constitute the home missionary society of native teachers at Marash. The need of young women prepared and willing to go to out-of-the-way places, to be separated from their families, to endure hardship, has been made apparent to the girls. When they go away from Marash into a village to teach, it is a real sacrifice. Marash has three good churches and pastors; its schools are somewhat comfortably housed. It has a college with books and other helpful material. It has the missionaries. Marash has a newly formed educational society which is proving to be pleasant and profitable to the teachers living in the city. It also has a market where vegetables, fruits, and meat can be bought. The children in the schools are provided with books needed, paper, and pencils. *The villages do not have these things.* It costs the girls a real struggle to give up the prospect of teaching in Marash or other large stations, and go out into the barren, ignorant, and often indifferent places. We see many villages hungry and eager for preaching and teaching.

On the day of prayer for colleges Miss Blakely led the prayer meeting with seniors and juniors. There she presented the home missionary subject to the girls. They were to know that being members of that band meant service, sacrifice, and they were left to pray and think it over until Friday at 4 o'clock. To our great joy thirteen of the older girls came to Miss Blakely at the hour appointed and gave themselves to this work. One girl came of whom we had no such hope; and others whose willingness to make the sacrifice we felt doubtful. It is a great victory in some lives and has meant real surrender of their wills to God.—*Missionary Herald.*

OVERBURDENED.

Mr. Bruce, of Satara, writes of some burdens which he is bearing at the present time:

"I cannot restrain a feeling of sadness as I look over the Satara district and see its needs and our own deficiencies. During these years of reductions I have struggled to the utmost of my ability to keep our work here from falling off. I have, as you know, put in thousands of rupees from my own resources, to keep things up. I had succeeded, with great difficulty, in establishing eight outstations in the district, but gradually one after another has had to be dropped, until *one-half* of them are now vacant. Even *Korad,* my most important outstation, must now be left unoccupied because I have no money to sustain the preacher for 1903.

Dr. De Forest, of Sendai, Japan, writes: "I am dropping two places out of sight here in this field. I've bled my friends and Sunday schools of over $1,000 during these last years to save this work and to give it a chance to develop. But I've done doing that any longer. Sad letters lie on my desk pleading that I continue somehow. But the edict has gone forth."

SPONTANEOUS SPREAD OF THE GOSPEL.

In a village that I passed through, where no missionary had ever been, to my great surprise a company of men hailed me, and were sadly disappointed that I could not stop and baptize some twenty of them. They said that they had heard of the right way from the Christians of Manjari, and were trying to walk in it. In several villages where I had never been before there were those who had been favorably impressed by meeting with some of the Christians of these out-of-the-way churches.—*Rev. L. M. Gates, Sholapur, India.*

KOREA.

In Korea, the wonders of the day of Pentecost are being repeated. Whole villages are turning to God. Others are only awaiting the coming of the missionary to show them the Way of Life. A dozen new men would hardly enable the mission to overtake existing opportunities.

SIAM.

The Siam and Laos Missions are inspiringly open to the Gospel. The people are looking for another incarnation of Buddha, and eagerly throng about the missionary, thinking that he may be the one for whom they are looking! little thinking what a true Incarnation they are to hear of.

IN THE PHILIPPINE ISLANDS.

The eagerness of the people to hear the preaching of the pure Gospel is simply overwhelming our missionaries, who are working themselves to death.

"Salvation."

Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of 'Salvation' to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

ORGANIZE!
For the Evangelization of the Jews in their present Great metropolis, New York, U. S. A.

SHALL WE UNITE TO "ARISE AND BUILD"?

That there is no such complete indifference in the churches of America to the evangelization of the Jews, as the condition of that work in the city of New York would indicate, is manifest in notes that we have made of generous efforts in various other cities, to establish permanent centers for all-round Jewish work such as proposed here. In New York, on the contrary, there exists no mission to the Jews in a permanent place. Every one is dependent on a small hired room or the partial loan of a part of a church. New York missions struggle under a peculiar load of prejudice (extending in part over outlying regions) which attaches itself tenaciously to the very organizations, such as the Anglo-American Board of Missions to the Jews, which have been most unimpeachably clear of any connection with questionable methods. How vast the mischief that may be wrought against every good work by hot and bitter prosecution for individual faults, on the part of volunteer inquisitors, was never more awfully taught than in the crusade of 1897 and onward: a lesson that should sink deep into the hearts of all fellow-servants in Christian work, to "mind their own business," and, while keeping their own skirts clear, avoid giving aid and comfort to the enemy in the propagation of scandal about others. There are men in high places of Christian work and journalism whose activity in Jewish missions has long been keenly and constantly devoted to the holy work of hunting and running down every missionary whom the vilest instruments of Jewish malignity might accuse—not one alone, but a succession, of whomsoever the Jewish princes of this city have found formidable to their interests from time to time. Such zealots for the Lord's house are content

to scour the temple of everything indiscriminately, and leave it vacant to the bats and owls, lest some human imperfection might perchance linger there. This being the kind of religious activity most to their taste, the successful desolation accomplished must be exceedingly satisfactory.

Although the Grand street congregation has been lifted once and again out of the street by private intervention, the long silent Board which now labors for a new and clean foundation of evangelism for the Jews, has at all times inflexibly refused connection with individual irresponsibility, and will present its proper work, as ever, in the full light of day to the least particulars, and under all the safeguards that publicly incorporated responsibility and accounting can secure.

Let us still repeat the securities under which the Anglo-American Board of Missions to the Jews proposes to receive donations for building a House of the Lord for the Jews of New York.

Donations will be received and acknowledged by the treasurer of the board, William Cowper Conant, 466 West 151st street, New York, and will be deposited with the Eastern Trust Company, of 115 Broadway, New York, at 3 per cent. annual interest; in trust for the specific purpose of building a place of Christian worship and evangelism for the Jews of New York, under the conditions of faith set forth in the published proposals for international organization. This secures the appropriation of the fund to the purpose indicated, *and to no other purpose,* unless authorized by the donor personally; or else the return of each donation to the donor, on demand, with accumulated interest. Persons who wish to devote of their capital to this object, but who cannot spare the income from the same during their lives, may stipulate for the payment of the annual interest to themselves. Or they may execute a bequest or legacy, by will, to the Anglo-American Board of Missions to the Jews.

THE LATE JOHN M. GOLDBERG.

Histories of Jewish conversions to Christ are almost always remarkable; and such is the memoir of Mr. Goldberg (whose recent death we have noted), by Rev. Louis Meyer, in "The Glory of Israel." Early turned from the hollow and unsatisfying husks of dead Judaism, he had become what is called a freethinker, and

among various callings and endeavors, spent much time in traveling as a lecturer for infidelity. In one of his removals, he found himself for a time in a Christian home, and the devotions of the family made a deep impression upon him, without, however, overcoming his prejudices against Christianity. One of the daughters handed him a tract, when he took leave, and asked his promise to read it.

Setting out again from Eisleben as a lecturer for freethinkers, he went to Hamburg, where an old acquaintance, who was also a traveling lecturer on rationalism, met him and engaged him as assistant at his address for the next day. But Goldberg never assisted him, for as he was ready to go, he, by God's leading, put his hand in the breast pocket of his coat, felt there some paper, took it out, and, recognizing the tract which the young lady in Eisleben had handed him, and also remembering his promise to read it, commenced reading. He became interested, and finally so absorbed that he forgot the lecture and his friend.

An awful struggle commenced now in the soul of the young Jew. . . . He concluded that some one religion of all the religions in the world must possess the light. He investigated Mohammedanism, then Roman Catholicism, then Judaism, and at last the Bible, and there found the gospel of salvation, the substitute upon whom was laid the chastisement of his peace, the Messiah.

He says: "I was not satisfied to have a superficial knowledge of him; I wanted Jesus to take possession of my soul. For the first time in my life I knelt down before my God and earnestly prayed. . . . Language is too poor to describe what I felt at that moment. A solemn atmosphere encircled me; a bright light shone into my heart; Jesus took possession of it. At the same time I heard a powerful stroke as if the house were shaken upon its foundations. I trembled in every limb, but collecting my thoughts, remembering that I was in the presence of El Shaddai, I heard a small whispering voice, saying, 'Peace, be still.' I arose a new man, born again. A miracle was performed. All prejudice, malice, hatred, blasphemy, and profanation, the stupendous fabric of Judaism, was uprooted from my heart, and love, reverence, and humiliation, toward Jesus of Nazareth, was engraved in every recess thereof." Soon the public profession followed the conversion, and John M. Goldberg was baptized in April, 1857.

Restless vicissitudes still characterized his career as a servant of his new Master, at first in England; afterwards in the United States; eventually in New York (where he founded a Hebrew Christian Brotherhood (in 1864); in Boston; and last of all (1894) in Providence, R. I., where he opened the mission which continued until his death in 1903.

"Salvation."

Thoughts of Christ Life.

CHURCH ECONOMICS.

A new monthly under the title of "The Church Economist" is published at 31 Union Square, New York. Although believing that the Church in general is already listed, cargo and all, as far on that side as she can bear without capsizing, we are willing to see Church Economics discussed, and give this free notice of an out-and-out beginning.

Can the discussion be started and aligned from the corner-stone, CHRIST? This granted in sincerity and consistency, the economics or temporalities necessary in the present mortal and militant condition may be set in order with all the wisdom of serpents which the only-wise Master has recommended to His disciples. It is worth while to remember that "the Lord's foolish people" are liable to do at least as much harm as good, in proportion to their activity in administration, and that there are many of them actively at work in that way—more, perhaps, than are commonly identified as such. If ever a leader had occasion to say, "Save me from my friends; I can handle my enemies," it is our Leader Himself. Nothing in history but the follies and corruptions in His own Church have set back, from time to time, the otherwise triumphant progress of the kingdom of God over the direct forces of the Adversary.

A favorite field for the wonderful abilities of that Adversary has been, and never so much as now, the department of Church Economics. Here, the wisdom of the serpent (meaning the Old Serpent), finds its most full and effective play and its most plausible (immediate) results. Satan is always ready to lend a hand in building a new church, or to advise with the trustees, the pew committee, the music committee, the pastoral settlement committee, and in the choice of proper representatives of the Church in all these things, according to the shrewdest maxims of business management known to experienced and successful men. Nothing, assuredly, will be left undone by him (if a Church *must* be built and kept open) to make the building as fine, the service as attractive, and the membership as select, as the honor of God and the extension of His territory would seem to demand. No doubt he likes best to rule in his own person here the same as in hell, and does so, as far as possible. But his second choice, of all things, is Church business.

The temptation of our Lord Himself, clearly understood, was the model of Satan's most successful dealings with Christ's foolish people who are wise in this world. These do not see through the game, where he offered with such generous magnanimity to make over freely to Christ the entire prize of the tremendous conflict impending—all the kingdoms of this world and the glory of them—under the small formal condition of a civil request to himself. To "fall down and worship me" was nothing more than everybody then and there considered the proper way to ask a great favor. Imagine the sequence of that bargain, had our Lord jumped at it with the alacrity of an ecclesiastic or a church business man. The Prince of this world would at once have issued his gospel of good news to all the world, through Pharisees and Sadducees, emperors and governors, and every priest of every god in all the pantheon of heathendom, to hail the new descended God of gods, learn and obey His righteous commands, and bring the glory of the nations into His temples. Then all the prophecies of a regenerated world would have seemed to be fulfilled, in short order. It is not too much to believe that the Sermon on the Mount would have been not only preached, but commended at once to all men as the proper foundation of society and the sufficient cure of all evils—just as it is now.

Many modern Christians will say that in that case Satan would have got the worst of the bargain. But Satan knew better. He knew that the acceptance of Christ with the Devil—that is, the world—to back Him, and of the Gospel with the Devil in it as interpreter, would only make this world so much the worse than hell—as we may perhaps see it yet.

Christ's answer was that referred to in the mistranslated Hebrews xii:2—"Who, for (*anti,* against, or over-against) the joy that was set before Him (by the Devil) endured (instead) the Cross, etc." This transcendent example follows and crowns the catalogue, in the preceding chapter, of those heroes of faith who, like Moses and Christ, had rejected the temptations of power for the afflictions of the people of God. How any reader of the Greek Testament can ever have been so bewildered, and so insensible to the common drift of both chapters, as to have been led to force the preposition *anti* into the sense of attraction instead of opposition, is one of the mysteries of learned absent-mindedness, or preconception.

Now the Churches of New York especially, and everywhere more

or less, are dupes of Satan in the very way that failed to succeed with Christ. That is, they think it wise to give place to worldly ways and means and men; unconscious, nay utterly incredulous, that they are the very same that the Prince of this world himself wishes to incorporate in Church Economics. Unlike the Trojan sage, they cannot see danger in one who comes "bringing gifts" and asking nothing but the acceptance of them. So they wheel into the city of God, with jubilation, a wooden horse full of devils who perhaps are transformed to their eyes into "angels of light."

The Church Economics of Christ are spiritual at the bottom, and their visible structure must grow up on spiritual lines, directed in all things by Faith in Divine as against earthly power, and toward spiritual rather than material success.

And yet, we would hasten to explain that we are not saying the policy of consolidating churches into fewer but "stronger" ones—either in our own home case, or in the other churches of New York—is a mistaken policy, supposing that we must conform to the unspiritual condition, aim and influence of Christianity as it is. Two small churches of spiritual and consecrated members would be better than one, or ten, big churches such as we have. But two small, penurious, earthly sets of church members, or ten of them, would not equal in any way a single large and "successful" collection of the same sort of people. Never until the meaning of a "Christian" is settled over again in the sense of discipleship laid down by our Lord Himself—absolute self-abnegation and self-consecration like His own—can there be any use, or at least immediate or direct benefit, in choosing two humble churches rather than one consequential organization. Until then, the little churches will be the same as the big churches, except in the item of their miserable insignificance. But in the regeneration, when once more no man shall think that aught which he may possess is his own, there will be no failure where two or three are gathered together with the Lord, and the present struggles to maintain the preaching of the Gospel and audiences to hear it, by any manner of pleasureable amusements, will be only remembered as bygone follies and failures.

For the present, whether Church Economics as they are, are better or worse than nothing, the Lord only knows.

Alas, we shall not increase the circulation of "Salvation" by these remarks.

"ALTRUISM" DOUBTFUL.

Hypocrisy, although one of the most hateful developments of Self, has the most subtle and self-deceitful forms.

"Ma," said an ingenious little self-seeker; "Ma, may I play that I am entertaining another little boy?"

"Certainly, dear; that would be lovely."

"Then please give me some cake for him."

At which end of a benevolent effort does the reward of it in pleasure, love or praise come in view? In a sympathetic nature, this question is often very obscure. The gratitude, affection, or praise, that we most intensely covet, may bury itself almost out of sight, and seem but a casual incident, under the wrap of intended good to be imparted. The good to be done may be that which fills the thoughts and plans of the mind, while the personal craving secretly pervades the under-current of motive, observed only by Him who searches the hearts—and brands unconscious hypocrites without number.

Search me, and know my heart; try me, and know my ways, and see if there be any wicked way in me, and lead me in the way everlasting; even that "way" of eternal life that is in the Eternal One and was manifested unto us.

The modern doctrine that the "Fall of Man" was "a fall upward," is exactly what the Serpent preached to Eve, and there is this truth in it: it was indeed a fall upward of the Self nature from her proper plane of subordination, to the top and control of the moral life. The spiritual life of grace is a vigilant struggle to keep her under God; but while we are busy putting her under at one point, she is always slyly creeping up at another. The virtue or altruism of the natural man is wholly of this plausible kind.

MARTYRS OF JESUS AT HOME AND TODAY.

Examples like the following give us hope for the Church in America like that in heathen fields. They might save many Sodoms.

Lizzie L. Johnson, of Casey, Ill., an invalid for twelve years, has collected missionary funds from her invalid home by the humble expedient of working silk book marks with texts of Scripture or devout selections, and pressing their sale, at fifteen cents each or twenty-five cents for two, through the agency and influence of Christian workers everywhere. Such executive genius, or faculty

of getting work out of others, might, in another sphere, have built up the vast fortune of a Carnegie. Consecrated, in an ailing woman's obscurity, to the service of Christ, it has accomplished the support of one pastor-teacher in India, eight years; three of them two years, and a Bible woman two years; two Bible women six years in China; one worker in Africa four years; three Japanese theological students, two years.—(*Abstract from an exchange.*)

From the *Gospel Mission* we learn of a maiden lady, apparently of some means, who died lately in New York City and who had restricted herself to one little hall room in a tenement house and the bare necessities of life, that her modest income might go almost wholly to the cause of Him who gave himself for us. The amount of the sacrifice for Him, measured in dollars, was over thirty thousand.

Missionary A. E. Bishop, Guatemala City, Mexico, tells of a Kansas man and wife who have just paid the entire cost, $1,650, of a building site for his mission church. They live in a dwelling of $7 a month rental, and their entire family expenses for last year were but $232, which allows less than $2.85 a week for the subsistence of two persons, or $4.46 a week, including rent. Probably this might be done in a city tenement, although we could not advise it, and we have not the honor of knowing any Jesus people who would be willing to. On the contrary, we are reminded of a missionary couple who could not make a private subsidy of five dollars a week go round; even without paying their rent, which they rarely or never did. But how many of our other Christian friends feel that they could do that for the Lord who bought them?

A poor seamstress in ill health gave $30 every year to educate some boy in India. Before she went to her reward she had raised up *seven workers,* upon whom she looked as her substitutes in the field.—*Lutheran Pioneer.*

A CHALLENGE TO CHRISTIANS.

Three-quarters of the skepticism in Christendom is, in spirit, a challenge to Christians. The meaning of it is: Let us see whether or not you believe what you profess. People will never believe that we Christians are other than hypocritical, unless they see clearly manifested in us the spirit of self-denial. They will not believe that we are followers of Christ—perhaps will doubt his authority as Master—unless they see us actually bearing the cross after him. Hence the positive necessity of martyrdom in the progress of the kingdom. The recrudescence of martyrdom in our age is a sure sign of the presence of Christ on one side, and of the discomfiture of skepticism on the other.—*Missionary Herald.*

THE "BREAD OF THE PRESENCE."

BY THE REV. ALEXANDER M'LAREN, D.D.

The term "shewbread" conveys little more meaning to many readers than if the original Hebrew words had been lifted over into our versions. These, literally rendered, are "bread of the face," or, as the English Revised Version has it in the margin, "presence bread," and the meaning of that singular designation is given in the command that it is to be set "before me always." . . . These loaves were fit representatives of man's activities and their products, and as such were laid on the table, and consecrated to God. That is the broad significance of the singular institution. All who are priests by faith in, and union with, the great High Priest, have the sacred obligation, which is also a high privilege, that they lay all their activities and their results, before the sweet and solemn Presence. The table with its loaves, standing as it did, right in front of the veil that hung before the Holiest Place, was, in a real sense, an altar, and the sacrificial character of the loaves was emphasized by the incense laid on top of each pile. But if our activities and their results are to be offerings to God, a first step towards making them so will be that we surrender ourselves to Him. And that surrender involves three things: first, that in all our daily work we set Him before us as our End; second, that in it all we set Him before us as our Law; third, that in it all we set Him before us as our Power. Whatever we do for any end less than God, however noble or lovely the act may be, loses its supreme beauty and falls short of its possible perfection, just in the measure in which other motives dominate it. We do not need to aim at such impossible suppression of self as that our own well-being shall be, in no manner, our object; but "man's chief end is to glorify God."

But God must also be the Law of our lives. We lay our deeds before the Presence, when we obey His commandments with joy and accept His providences with filial submission. To say in regard to the one: "Speak, Lord, for Thy servant heareth," and with regard to the other: "Not my will, but Thine be done," gives tranquillity of heart and increase of power which nothing else can supply. There is no other charm that can make life so quiet and so strong. To make myself my end mars what else would be beautiful, and to make myself my law mars it not less.

We offer our activities to God when, further, we fall back on Him as our Power, and cry: Perfect Thy strength in my weakness. He that sets about his daily task, whatever it is, depending on himself, is sure to be beaten. He may, indeed, achieve what the world calls success, but such victory is defeat, for the world has conquered him, though he thinks that he has conquered it.

But the loaves were the result of human activities, and we have to consecrate not only our work, but also its fruits. They were

also the results of divine gifts elaborated by man's efforts, as all the fruit of all our work is. So then, we have to hallow our enjoyment of the fruit of our toil by bringing it into His presence. When our hearts are glad and our "bosom's lord sits lightly on His throne," we have special need to take care that our joy be not godless. Further, the Presence Bread was offered as a pledge that the bread that was not offered in form, but eaten in the homes, was consecrated likewise. It did not make the rest "common," but sacred. A Christian does not buy the right to spend the remainder of his income selfishly by giving part of it to religious objects.

But there is another solemn thought suggested by the Table with its loaves, namely, that we should bring all our work and its results to the Presence for God's judgment upon it. The loaves lay in front of the Veil behind which shone the Glory, and thus they lay spread before "those pure eyes and perfect judgment." Whether we bring our activities there or no, they are there, in a very real and solemn sense, but it is of the highest moment that we cultivate the habit of thinking to ourselves that, whatever we do, we do before God's face.

"THE PRACTICE OF THE PRESENCE OF GOD."

It should be as spontaneous and joyous for us to think: "Thou God seest me," as it is for a little child to play or work with a quiet heart, because it knows that its mother is not far off. Many of our activities we should not like to put on the table before the Veil. If we cannot take any of them into the Inner Court and lay them down before God, saying, "Look, Lord, this is my baking," we may be sure that that loaf is not wholesome, and that there is death in it.

That table, with its homely burden of twelve poor loaves, tells us that the smallest, simplest of our works is an acceptable offering. They were not incongruous with the Altar and golden Lampstand, nor out of place amid the sanctities of the Court. God delights in homely gifts to Him; He has many trifles, as men would call them, in His treasury, widows' mites, and the like.

The Lamp and the Table go together. Our lives will not shine before men unless our activities are offered to God. The smallest taint of self in our deeds, will dim the light which shines from them, and men will be very quick to detect it and say: He calls himself a Christian, but he lives a selfish life. Neither can the light, which is the radiance of a Christian life in the eyes of men, be kept bright without the offering of all our works to God, nor can the activities of the life be acceptably offered to Him, unless the offerer lets his light shine before men. Lamp and Table must go together.

Lamp and Table must be offshoots, as it were, from the Altar. If there are not, in the centre of our lives, aspiration after God and communion with Him, there will be little brightness in the outward life, and little consecration of the activities.—*New York Observer.*

HISTORICAL OUTLINES.

LAST SEMI-MILLENNIUM OF THE ABRAHAMIC PERIOD. RESTORATION OR EXODUS OF THE CHURCH FROM BABYLON. BOOKS OF EZRA AND NEHEMIAH.

Three Exiles or Captivities of the lineal Church in Abraham's seed are made known in Sacred History and manifest in the world. Three Restorations also; the Third as yet manifest only in Divine promise. The First Exile of the Seed of Abraham from their Covenant Land was brought to a close when David, the typical and prophetic King of all Israel, had completed the subjugation of that land, at the end of the First Millennium of his race, and established the visible kingdom, temple, and Church of God, under Solomon, in power and splendor never before or since seen in the world. The Second Exile was ended by the downfall of Babylon, under the prophetic ministration of Daniel and the providential agency of the prophetic emperor, "Cyrus, the Persian."

"Darius, the Mede, or Cyaxares, the uncle of Cyrus, having been advanced by the latter, from his native kingdom of Media to the throne of Babylon during the continued engagement of Cyrus in the wars, remained in that dignity only two years, and died; when Cyrus assumed the imperial state in his own name.

In our last chapter we noted these events, and also the ultimate fulfillment of the denunciatory prophecies of Isaiah and Jeremiah against Babylon; in their time the most absolutely incredible ever uttered; by which the impregnable stronghold of Nebuchadnezzar was to be not only captured by the insignificant power called the Medes and Persians, and its immense walls later broken down (to the moderate height of fifty cubits); but, even more incredible, should at last become utterly annihilated and its very place forgotten.

The last conflict of the Church in Babylon under Daniel, with the heathen hierarchy, had ended in triumph, with the final decree of Darius (Cyaxares) in these words of unqualified acknowledgment and faith: "That in all the kingdoms under my dominion men tremble and fear before the God of Daniel; for He is THE LIVING GOD, steadfast for ever, and His Kingdom is that which shall not

be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth; and He worketh signs and wonders in heaven and on earth; who delivered Daniel from the power of the lions." Dan. vi:25-27.

Cyrus then took the reins in person and made more fully the acquaintance of the illustrious Man of God, who was his prime minister, and through him learned the Divine oracles in which he found his own appointment and power for the great things he had accomplished, and for the remaining work before him; which was to restore the people of God to the land of their inheritance; the seventy years of captivity that God had measured out to them by the prophets having just expired; i. e., in November of the first year of Cyrus, exactly seventy years from the time when Nebuchadnezzar took Jerusalem and carried away into the first captivity all the flower of the nation. (2 Kings, xxiv:10-16.) The people of this captivity were those whom God had promised by Jeremiah (xxiv:5-7) to "acknowledge, for their good, and bring them again to this land." But the second and final captivity with Zedekiah was of those whom God declared (Moses 8, 9, 10) that He would "deliver to be removed into all the kingdoms of the world for hurt," etc. How this remarkable discrimination was carried out, does not appear; but probably it was through their own chosen course of conduct in the captivity, in forsaking among the heathen —as they had forsaken—the God and the creed of their fathers.

Following the confession of faith proclaimed by Darius, that of Cyrus himself, in his decree in his first year, for the restoration of Israel to their land, is also specially noteworthy here: "All the kingdoms of the earth hath Jehovah, the God of heaven, given to me; and He hath charged me (Isaiah xliv:28 and xlv:1 to 6) to build Him a house in Jerusalem."

We say *Israel,* rather than Judah, considerately. Both of the separated kingdoms were deported into the same oriental empire, in succession; the Ten Tribes first, when it was called Assyria and Nineveh; Judah, etc., later, after Assyria and Babylon had been united under Esar-Haddon and the capital removed to Babylon, and after Nineveh itself had been destroyed by the Babylonian Nabopolassar, father of the great king Nebuchadnezzar, who made Babylon the mightiest capital of ancient times. There is therefore no distinction between the descendants of Jacob as located in

Assyria or as located in Babylon (since the difference is only in name, not in territory) except the single distinction of religious faith, which ran through all the tribes and separated them by families into Jews or heathens. All who held the traditions and customs of their fathers were called Jews indiscriminately. They multiplied, and extended their migrations eastward, through Persia and even into India and China (not to speak of Africa) where they are still found, sometimes in scattered settlements, clinging to the doctrine and rites of Moses in more or less altered forms. The gathering of Judah and Israel in one, promised by the prophets, so far as it is not already history, in the mixed re-migrations recorded by Ezra and Nehemiah, and in the Book of Esther, is visible and contemporaneous to ourselves, throughout the world, and in the unlimited variety of temperamental and facial types to be seen wherever "Jews" are gathered together. The singular theory of an "Anglo-Israel," and the fantastic schemes of latter-day prophecy that are founded on a mystery of the Ten Tribes in hiding, and pieced up out of scattered texts or bits of texts from the prophets, fitted in to a preconceived scheme of the future, are all disposed of in advance by the evidence plain on the face of Scripture, that there never were any "Lost Tribes" except the general tribe of apostates from Judaism to heathenism.

It should also be remembered that in the time of Hoshea, the last king of "Israel," the people were providentially allowed under that king to resort unhindered to the land of Judah and the service of God at Jerusalem, when Hezekiah, the reforming king of Judah, proclaimed the return throughout all the lands of the seceded tribes. This, indeed, was not exactly a fulfillment, unless by anticipation, of the prophetic promise. But the return under the decree of Cyrus comprehended all Israelites of whatever tribe, residing in the Persian empire (successor to the Babylonian which had succeeded the Assyrian, in the same lands) who cared enough for their ancestral home and religion to transplant themselves from the soil of their captivity to the desolated land of their fathers.

Of these more pious and believing Jews, Daniel was the spiritual head and leader. As soon as the empire passed from Babylon to the Persians, Daniel, watching the times for the termination of the Captivity according to the prophecy of Jeremiah, "set his face to the Lord God, to seek by prayer and supplication with fasting and

sackcloth and ashes," the fulfilment of that promise in the appointed time. We need not suppose that Daniel was solitary in this prayer and fasting, among the faithful Jews of the Captivity, some of whom we know, such as Ezra, Zerubbabel, of the royal seed, Jeshua, the lineal high priest, and others who first went back, besides Nehemiah with later emigrants. A little reading of interlinear probabilities will convince us that there was a great concert of prayer to God in Babylon at that time; and as that was the time when the conspiracy against Daniel and the worshippers with him of the God of Israel "toward Jerusalem," led to the decisive trial of strength between the heathen hierarchy and "the Living God," it is not too much to suppose that Daniel acted a well known and representative part throughout the affair, and that the hopes and prayers of the faithful Hebrews formed an element in the religious conflict that had arisen at the very beginning of the new empire. How far Daniel's faithful brethren shared his fidelity and peril has not been recorded; perhaps because they faltered, or hid their worship in secret; perhaps because their adversaries thought it enough for the present to cut off the head of the alien Church, in its towering height of place, and disregarded, for the time, the far inferior members.

As usual, for the most part, God "chose the poor in this world." When Cyrus, two years later and at the fated moment, called forth the faithful to go up to Jerusalem and re-establish the Lord's House there, there was but a small minority—less than 50,000, of men, women, children, and servants—who were not too much entangled with worldly prosperity in the Persian realms, to uproot themselves from the soil where they had been born and bred, and take their pilgrim way to a strange and distant land of promise, for the sake of their fathers' God. The rich Israelites who clave to their estates nevertheless aided liberally in the outfit of the emigrants and in contributions for the work to be done and the future service; while Cyrus loaded them with precious vessels, for more immediate use, from the pillage of the temple that had been stored by Nebuchadnezzar, and commanded his lieutenants in the Syrian province to supply timber and other materials for the building and also the support of the temple to be erected, and for the services thereof.

Zerubbabel (grandson of Jehoiachin, the last Davidic king) was

appointed by Cyrus to be the Tirshatha or Governor of the Palestinian province. Under his lead politically, and that of Jeshua spiritually—who was a lineal successor of Aaron, the first high priest—this most remarkable of emigrations set forth from Babylon for the desolated site of Jerusalem, in the year 536 B. C. The first six chapters of the Book of Ezra are given to the following history prior to his own mission:

(1) The record of their genealogies, so far as only Jews proper are concerned; and the same may be noted of the genealogies of the second migration and Nehemiah.

(2) The gathering of all the families from the ancient inheritances to which they had returned in "the cities of Judah," to assemble at Jerusalem and build the great altar in its place on the site of the destroyed temple, perform the great annual offerings, keep the feast of tabernacles "in the seventh month," and commence the foundation of the House of the Lord.

(3) The effort of the semi-heathen inhabitants to unite in the building, their rejection, and their consequent hostility and hindrance of the work, both on the ground, and by accusations at the court of the kings of Persia, from Cyrus, through the stormy seven years of his son and successor, Cambyses (called Ahasuerus by Ezra) down to the seven months of the imposter Smerdis, who is called Artaxerxes, and who at length gave out a decree to stop the work at Jerusalem, which accordingly ceased until the second year of Darius Hystaspes, one of seven Persian noblemen who made an end of the impostor.

(4) The fear of the Jews to resume the work on the death of Smerdis was removed by the word of the Lord and his promised protection through the prophet Haggai, and they again applied themselves for three months to the collection of materials and then resumed building.

(5) Then followed a renewed intrigue of the Samaritans, who applied to Tatnai, the Governor General of the Syrian provinces; but through the promised providence of God succeeded only in having the case re-examined at the court, and the decree of Cyrus repeated and enlarged in the fourth year of Darius Hystaspes. The building of the temple was now substantially, though not entirely, completed, after twenty years, in the seventh year of Darius, 513 B. C. But we learn from Josephus that the Samaritans now at-

tempted more trouble by ceasing the tribute for the temple, which Darius had commanded, under the pretext that it was now finished. This effort was also nullified by the Divine protection; for an embassy from the Jews to Darius soon procured a confirmation of the decree of tribute.

Darius ended his stormy reign of 36 years at 486 B. C., having been much of the time engaged in memorable conflicts with the Greeks; the conquest of whom he left to his son, Xerxes, with results familiar in popular story. Darius was an 'Artaxerxes' of Ezra, and the Ahasuerus of Esther was his grandson; in whose 7th year, 458 B. C., or 28 years after the completion of the temple, Ezra, or Esdras, began his great reformatory work as scribe or teacher, and religious despot, of the restored commonwealth of Israel. He records in chapters 7 to 10 his commission and his proceedings under it, as "a scribe of the law of the God of heaven," with all authority to teach and enforce "the law of thy God which is in thy hand," even to the penalties of confiscation, banishment, or death.

At this time had already occurred the elevation of Esther as queen of 'Ahasuerus, and it is presumed that her influence and piety brought about the needed intervention, by royal authority, of so inflexible and austere a reformer in Israel as Ezra.

Five years later, in the twelfth year of the same, occurred the conspiracy of Haman against the Jews, with its familiar but remarkable circumstances and results.

Eight years after this, when Ezra had reigned under the title of "Scribe," for thirteen years, the book of Nehemiah begins with his commission from Artaxerxes ('Ahasuerus') to re-establish the political state of the Jews and the fortifications of Jerusalem; succeeding Ezra in government, though assisted by him in council.

The details of these histories belong to a work more extended in particulars than would serve the purpose of fixing attention on epochs or outlines.

Thus was temporarily fulfilled, in the typical way so common in prophecy, a feature not impossible at the time of the great scheme of the Latter Day unfolded by Zephaniah, but connected with other features transcendent of all human anticipation or of historical fulfilment hitherto. "I will take away out of the midst of thee those that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in thee an afflicted and poor people, and they shall trust in the name of Jehovah."

BIBLE REVISIONS REVISED.

MATTHEW XXVI:1-19.

1. When Jesus had finished (*etelesen*) all these words, he said unto his disciples, etc. The verb is not pluperfect, and also (as usual) reads better literally, thus: When Jesus ended all these words, he said, etc., suggesting that the awful announcement of his crucifixion followed directly the prediction of his triumphant reign, and should be attached to the preceding chapter. "Words" (*logous*) is a literal emendation by the revisers. "Delivered up" (R. V.) is a near equivalent of *paradidotai;* yet, considering that the actual deed was not a surrender, or giving up, as from a lower custody or authority to a higher, it may be argued that the old version, "betrayed," is in all these instances more correct as well as expressive. "The passover cometh" (*genetai*) R. V. is farther off the literal than the A. V., which is also colloquially smoother. Why not let the words stand unchanged?

3. Then were gathered together (*sunēchthēsan*) (R. V.) for A. V. assembled together, omitting "the scribes" (as not of the Sanhedrin) and substituting court for palace (*aulē*) of the high priest. "Court" does not convey the exact sense to the common ear so nearly as *hall* (of the high priest): his assembly or council chamber.

4-5. Some of the amendments of the Revisers may be more or less desirable, as follows: *took counsel together* (*suneboulеusanto*) for "consulted": *during the feast* (*en heortē*) for "on the feast day": and *lest a tumult arise* (*genētai*) for "lest there be an uproar."

AN EPISODE.

6-7. *Exceeding* R. V. for "very" (precious ointment) *barutimon,* literally of *weighty price. Costly* ointment would fit the text. Also changes "box" to *cruse* (of ointment). Neither is expressed: *alabastron,* an alabaster, implying any vessel or casket of that material. St. Mark says (xiv:3) that she broke the alabastron. This does not favor the supposition of a "cruse." "Sat at meat" (both versions) is a clumsy archaic paraphrase of *anakeimenon, reclining.*

10. "When Jesus understood it" (A. V.) is more exact in tense (*gnous*) than "perceiving" (R. V.). But as his perception was immediate, "when" seems out of place, and the participle of the original might be recommended: *Jesus having perceived it, said,*

etc. She wrought (*ērgasato*) a good work upon me: not *hath* wrought, as both versions; a frequent uncalled-for change of tense. It would be still closer to the text and the fact to say, She did a beautiful (*kalon*) act to me.

12. She did it to prepare me for burial (R. V.) is quite a free paraphrase of *pros to entaphiasai me.* "For my burial" (A. V.) is a terser equivalent.

13. What she did will be mentioned in remembrance of her (exact version suggested).

18. "The Master saith" (both Versions). The old English magisterial title for a teacher is emphatically different in spirit from the unassuming word with which Jesus described himself—"Teacher" (*didaskalos*). There is therefore, a double reason for translating literally, in the meeker and more characteristic style of Him who was "the Master" indeed, but who never called himself so. "I keep the passover at thy house" (R. V.). If this awkward expression is not a misprint, it is an error in tense, or else a very doubtful emendation of the text. If the text be disputed, that of Westcott and Herb (*poiō,* present subjunctive) is more plausible than either *poiesō* (future indicative, as in A. V.) or *poieō,* as in R. V. The first reading would give a new and more modest sense to the message, and may be recommended: thus, "Let me keep the passover at thy house."

19. One of the Revisers' fitful corrections of tense: "as Jesus appointed," not *had* appointed. The repetition of "they," in both versions, seems unnecessary.

THE ETHNOGRAPHY OF GENESIS.

Professor Sayce contributes to the *Homiletic Review* (June, 1903) a chapter of archæological research which at once confirms and illuminates our study of the distribution of races as given in Genesis x. (SALVATION, March, 1900: vol. 2, page 74.) We quote in part:

"The tenth chapter of Genesis is the oldest ethnographical chart in the world. It is the earliest account of races and tribes that has come down to us; the first attempt to classify the various divisions of mankind and to arrange them in genealogical groups. Even if the "higher criticism" is right in bringing the date of its composition down to the sixth century before our era, it would still be the most ancient ethnological work that we possess. There are texts and paintings in Egypt, indeed, which divide mankind into four

races, according to their colors—red, white, black, and yellow—and even describe them as being separate creations of the supreme god Ra. But all such attempts to distinguish the races of mankind from one another are representations which appeal to the eye only; there is no scientific principle involved in them, much less any system of classification or descent. In the book of Genesis we find for the first time a classified account of the peoples of the known world. . . .

"I have lately succeeded in solving the riddle of Hittite decipherment; in lifting the veil, to a certain extent, which has hitherto covered the Hittite hieroglyphics. One result of this has been to reveal a language the grammar of which is in many respects extraordinarily like Greek. Another result has been to make me examine more carefully than before the list of the sons of Japheth.

"The examination has brought out more than one surprising fact. It has shown that the sons of Japheth belonged to the southeastern part of Asia Minor. The position of Meshech and Tubal is known to us from the cuneiform inscriptions; roughly speaking, we may say that they occupied eastern Cappadocia and Cilicia. But Javan, the Ionian Greek, is coupled with them, and must therefore belong to the same locality. And that he does so is made clear by the list of his sons. One of them is Kithin, or Cyprus, another is Rodamin, Rhodes, as it is written by the chronicler, whose reading is more probable than that of the text of Genesis, where we find Dodanim, which has been identified with the name of the Dardanians. The eldest son of Javan is Elishah. Now the name of Elishah has at last been explained by the Tel-el-Amarna tablets. It is there written, Alasia, and we learn that the Lycians were among the subjects of the King of Alasia, and that there were mines of copper in his territory. We can now have no hesitation in accepting the old view which identified Tarshish with Tarsus. Tarsus, or Tarshish, was a son of Javan, whose primitive home extended from the Gulf of Antioch westward to Rhodes.

"Here we find the testimony of the Tel-el-Amarna tablets agreeing with that of the book of Genesis. The geographical position assigned to Javan in Genesis is that assigned to him in the Tel-el-Amarna tablets, but it is a geographical position which ceased to belong to him after the Mosaic age.

"The name of his eldest son, Elishah, bears the same witness. It is a name which passes out of use and knowledge in later days. When the armies of Assyria penetrated to the Mediterranean, the kingdom and name of Elishah had disappeared.

"An examination of the names of the descendants of Japheth has shown us that in some cases the geography presupposed by them is not later than the Mosaic age, while in no case is there anything which would oblige us to assign it to a later period. The same testimony is borne by the list of the sons of Ham. Mizraim,

or Egypt, and Canaan are here made brothers. For many centuries Palestine had been a Babylonian province; in the age of the eighteenth Egyptian dynasty, however, it became Egyptian, and remained so till the fall of the nineteenth dynasty. During the Mosaic period, therefore, and during that period only, Canaan and Mizraim were politically brothers. At no earlier or later date could the genealogy have been given which we find in the tenth chapter of Genesis. And when we couple this with the fact that the genealogy of Japheth belongs to the same period, the conclusion is irresistible. The geography of the Biblical writer is the geography of the Tel-el-Amarna tablets, and there can not have been any great interval of time between them. The Ionian name had not yet been carried westward, and Javan had not yet become the Hellene of history. He was still a people of Asia Minor, and the Cilician kingdom of Elishah was included in the territory he occupied. We must go back to the Mosaic age before we can discover a period with which the geography and ethnology of the tenth chapter of Genesis will agree."

MODERN EXPLORERS AND THE BIBLE.

"JOSEPH IN THE HOUSE OF POTIPHAR"—

Here we encounter quite a cluster of proofs which make it impossible to doubt the historical character of the narrative.

1. The name "Potiphar." This is an ancient Egyptian name (see Champollion's discovery of the name and his interpretation of it). It means "consecrated to Ra." It will be seen that this claims a very special place in the argument against the alleged legendary character of Joseph's history. See what is said about names of this kind being confined to the very region into which Joseph was carried.

2. Potiphar's position. When we consider the then rulers of Egypt—the shepherd kings—the significance of the thrice-mentioned fact that Potiphar was "an Egyptian" will be seen. But in the mention of the guard and its chief, and the fact that the State prison is under his charge, we find the foot of the historian upon the soil of this very Egypt of the eighteenth century B. C.

3. The place to which Joseph is ultimately preferred in Potiphar's household also shows us the actual domestic arrangements characteristic of the Egypt of those ancient times. Joseph, it must be remembered, was still a slave; and yet to such a position a slave could be advanced. He became the great officer's *alter ego,* the real master of this great household and estate. The very title given to Joseph in the Scripture has been found upon the monuments.

4. The references to the wife of Potiphar were felt to imply a condition of things which critics loudly said was impossible. We were told that women in ancient Egypt were rigidly secluded, &c. Critics are now only anxious to have all these contradictions for-

gotten. In every particular the Scripture is now known to give us a faithful picture.

It is indicated (Gen. xxxix. 11) that, in discharging his duties as steward, Joseph had to be in the neighborhood of the most private apartments of the palace. In addition to the plans reproduced from Erman's book, the discovery of the ruined dwellings of Tel-el-Amarna (made since Erman's book was published) have completely cleared away this difficulty—a difficulty occasioned by the Scriptures' close fidelity to fact. There the same peculiarity in the construction of Egyptian houses is shown. There were no back doors. The only entrance is from the front; and as the store-rooms were at the very back of the building, the steward had necessarily to traverse the whole house.

The next chapter—

JOSEPH IN PRISON —

is equally full. For here, prison though this is in which Joseph is confined, the story of the court of the day is bound up with the story of the captive. Two great palace officials become fellow-prisoners with Joseph. These being the chief baker, and the chief cup-bearer, the question is at once raised whether such functionaries then figured in a royal Egyptian palace.

In answer to this question, the Egyptologist has to take us right into the civilization of the time. Before Egyptology had shed light upon this part of the sacred history, the critics revelled in difficulties. But the revellings ceased some time ago; for, in regard to these very matters, scholarship now has to confess that the simple believing reader of the Bible saw more here of that ancient civilization than was otherwise known to the greatest scholars of the times. —*Mathetes, in The Life of Faith.*

Where Christ is marching on.

THE BIBLE IN SOUTH AMERICAN DIAMOND FIELDS.

BY REV. W. A. WADDELL, IN ASSEMBLY HERALD.

Bahia has several diamond fields. The most important, known as the Lavras Diamantinas, is a wild tangle of hills, 50 miles by 12, with 25,000 inhabitants. No missionary had visited it, nor had any believer resided within its limits.

In 1901 Mr. G. W. Chamberlain, then on his last mission tour, visited Lencoes and was invited to go to Palmeiras, a beautifully located town at the northwest corner of the diamond diggings. He went, and wrote: An hour after we entered our host's home, he said, like the Ethiopian eunuch: "What doth hinder me from being baptized?" He had never before seen a teacher of the Gospel,

but for years had been a diligent reader of the Bible and was thoroughly grounded. At the same time another man, who likewise had been a Bible student for many years, received baptism. Thus began the church of Palmeiras, a church begotten of the Spirit and the printed Word without the intervention of man as teacher, and such the church of Palmeiras has remained.

Death rendered it impossible for Mr. Chamberlain to revisit Palmeiras. When his substitute reached the town, in May, 1902, he found the two men axiously waiting to know if their far-off friends in Christ would remember their loneliness and send them a teacher; and found, as well, that their waiting had not been idle, but zealous in the power of the Lord. By their faithful witness they had gathered a little group at Palmeiras and another at Sape, sixteen miles distant, and they had found another Bible Christian at Varzea, sixteen miles in another direction. This last was working in the same way, but under the fires of a persecution that separated husbands from wives, parents from children, brother from brother. Twenty adults in all were ready for baptism, seven at Varzea, and of these four renounced all that was most dear on earth that they might cleave to Christ. News of the Protestant movement in Palmeiras spread far and wide. Innumerable questions were asked. People listened at the windows of Protestant houses to catch the words of family worship. Loud and fierce were the discussions about the new doctrine. Bitter the prejudices to be overcome.

One man heard, in a distant mining camp, that his wife was attending Protestant worship. Loading his pistol and sharpening his dagger, he set out homeward, with full purpose of killing her. Wearied by his sixty miles' walk, he entered the house of a friend to rest, and there met another friend who had embraced Christianity and who was telling his kindred what the Lord had done for him. The would-be persecutor listened to the conversation between his two friends, and then took his departure in silence. When he reached home he limited himself to begging his wife not to attend any more meetings, lest she become as crazy as his friend. "Though," he said, "I could wish that his words were true; some of them were very sweet."

In September Mr. Chamberlain's successor returned to the field. He found that each group had grown during his absence and that invitations were coming in from unexpected quarters.

Every invitation that he was able to accept developed the same situation. A Bible had been in the host's hands for some years. He had studied, pondered, prayed, and now asked explanations and desired to ally himself with the people of God.

One man had memorized the whole New Testament and honestly tried to apply its doctrine. Rendered suspicious of religious teachers by the bad conduct of the priests, he was more inclined to examine the missionary than to answer questions, and it was only after

a long talk that he decided that he had at length found comrades striving to walk in the narrow way.

Not all were able to profess their faith. Unhallowed entanglements from the old days of taking pleasure in the service of sin held many; but almost to a man they set themselves resolutely to break their bonds. Sixty-five inquirers were enrolled.

At Varzea, persecution was at its height. Threats of murder were freely and publicly made. Arson and maiming of cattle were resorted to. The Christians were unshaken, and new professions were made.

The time seemed to have come to organize a church, and the church of Palmeiras, with thirty-five members, was enrolled.

The influence of Protestanism waxed apace. In the district adjacent to that of the Palmeiras church a prominent man desired to profess his faith. The market day at his county seat was Sunday, and his position obliged him to attend. He asked that the day be changed. To the surprise of all, his fellow-citizens agreed.

The archbishop was alarmed and sent friars to preach at all the points where Protestantism was gaining ground. They did all in their power to frighten the people and to stir up fanaticism, but with little result.

In January, 1903, the missionary found invitations awaiting him from a yet wider field, the church emerging triumphant from persecution and the believers eager to plan for church buildings and schools as well as evangelistic work.

A MEDICAL MISSIONARY TOUR IN BRAZIL.

BY H. W. LANE, M. D. (EXTRACTS.)

* * * Late at night we reach the hospitable home of a prosperous farmer, where we had professional appointments.

The medical work accomplished, after a night's rest we start down the river and soon reach Prainha,

The next stage of ten hours by canoe brings us to Poco-Grande, the end of our journey. We find the farmhouse in charge of a Syrian family, old parishioners of the Presbyterian church at Damascus. There is a unique and interesting religious work going on here. Every family living on the estate and nearly all those living near, on the river above and below, have embraced the Gospel and have with their own hands built a substantial brick chapel and covered it with tiles of their own make. The oft-repeated miracle is here. We have known these people for years and can see it. There is a change of heart, but no sudden transformation of life and habits. The inherited tendencies, the generations of vicious living, the depressing influence of ignorance, poverty, physical degeneration and superstition, are not swept away in a moment, and the growth of Christian character, in such a soil, is very slow.

"Salvation."

But there is a notable growth in grace and Christian living. At the Sunday service the little chapel was full, many of the worshippers coming half a day's journey by canoe. The farmer-evangelist preached from the text, "I am the true vine and ye are the branches," an appeal for Christian living (quoted)—

"Wonderful Vine, coming out of the far East and sending its branches into this remote and neglected corner of the Juquia! Glorious truth, that we, too, can have part in the precious promises!" "Let us see to it that we bear the right kind of fruit; the faithful performance of every duty; love one to another and to all the world; repeating the story that we have heard; contentment with our lot and an earnest endeavor to improve it by temperance, industry and patience."

This is an example, among the very humble, of a self-supporting and self-propagating church. There is a little school under way. Nearly every member of the church can now read his New Testament and hymn book. Its influence is being felt at a distance. At Prainha and on the Bananal there are believers.

We had many misgivings about this little church, but, after a few days of busy practice, we started homeward refreshed, comforted and reassured.—*Assembly Herald.*

GIVING BY NATIVE CHRISTIANS.

"A few years ago I investigated carefully the economic conditions of the most prosperous and largest village congregation of the Madura Mission, India. I discovered that five rupees (that is $1.66) was the average monthly income of each family of that congregation. And that meant only thirty-three cents a month for the support of each member of a family! We have congregations whose income is less than this. And yet the Christians of that mission contributed over two rupees (seventy-five cents) *per church member* as their offering for 1900. For all the Protestant missions of South India, the average offering per church member during 1900 was one rupee and nine annas (fifty-two cents). For South India this represented an aggregate sum of Rs. 248,852 ($83,000), or about seven and one-half per cent. of the total sum expended in the missions during that year. An American can easily realize how much this offering is, as an absolute gift; but he cannot realize how much of self-denial it means to that very poor people, nor how large an offering it is as related to the best offerings of our home churches to-day."—Rev. John P. Jones, Madura.

Rev. G. E. White, at Marsovan, writes that for every dollar provided by the American Board for evangelistic work in his field, the natives out of their poverty contribute two dollars for the support of the same work.

THE AINTAB REVIVAL AND REFORMATION IN GREGORIAN CHURCHES.

Since the New Year and up to last advices, April 25, there has been in progress in the city of Aintab a revival of very remarkable extent and power, and reaching classes hitherto little influenced in any direct way by the gospel. In the college, girls' seminary, and orphanage scarcely a person remains that has not professed personal faith in Jesus Christ as the Savior. In the three Protestant congregations the work at first begun among the young people of the Sunday schools and the regular church attendants of the community, but as it progressed has drawn in outsiders in large numbers, and very many striking cases of conversion have occurred among those who were not only not church-goers, but were of disreputable and depraved character. These conversions have been attended with deep contrition for sin, a desire and great efforts to make restitution for ill-gotten gains, and an undeniable and often very striking change in the outer life. The movement has been so great, and the meetings, although singularly free from all physical excitement, have been attended by such numbers of people, that it attracted the attention of the Turkish government, and at the instigation of enemies an order was issued restricting the number of public meeings to three in each week. One remarkable feature of the work has been the very wide interest and deep sympathy with this movement which has prevailed among a considerable and highly influential part of the Gregorian community. With Gregorians of this type our evangelistic workers have been in full sympathy, and both are fraternally emulous of higher attainments in the knowledge and service of Christ.—*Missionary Herald.*

UNORTHODOX ORIENTAL CHRISTIANS DRAWING NEAR.

We had invited a Mr. Campbell, who had been laboring in Van and Bitlis, an English evangelist whom Dr. Raynolds found in Urumia last fall, to visit us also. I went on to Midyat to act as his mouthpiece during his stay there and also to escort him to Mardin. We were together in Midyat. Mr. Campbell held thirteen meetings, with great acceptance to the people. One of these was a children's meeting, to which we invited the boys' school of the Jacobite Syrian church. They were present with their teacher and also one of their priests. Twice after this children's meeting Mr. Campbell was invited to preach in the Jacobite Syrian church and accepted the invitations. At his second preaching service he had an audience of 700—the largest he has addressed anywhere in Turkey thus far. We were delighted at the spontaneity of the Jacobite Syrians of Midyat, and are glad to see relations with them becoming closer.—*Rev. A. N. Andrus, Missionary Herald.*

CHINA IN MOTION.

Dr. Hager (Canton) says in a late letter that he has within three months baptized 437 Chinese. The good missionary says it

seems like a dream. Not many years ago the reception of a single Chinese convert into the Christian church was an event of importance. Dr. Hager speaks of twenty-seven stations which they are occupying in the interior, almost all of them supplied with native helpers of whom they "are not ashamed." In many parts of the Chinese fields it seems impossible to supply the needs of newly opening work.—*Missionary Herald.*

NEW WOMEN IN CHINA.

One important result of missionary work is the increasing interest in the education of girls. With the exception of a very few favored girls in noble families, none of their sex in China have ever had the advantages of education. Such a thing as parents paying anything for the education of their daughters had never been heard of! Now, our girls' schools everywhere are crowded. The girls themselves are clamoring for education, and what is better, their parents, even non-Christian ones, are anxious to give it to them. Twice or three times our number could easily be obtained, if the needed buildings were supplied.—*Missionary Herald.*

Dr. Ament says of the native Christians of the Peking station, that the numbers are growing rapidly. The mission workers have exhausted their resources, yet find themselves unable to care for all who come to them, especially on Sundays, to hear the Gospel message.

"BENEVOLENT ASSIMILATION" OF FILIPINOS.

Our missionary in the Philippines, Mr. Black, writes of a prominent native official who has the blood of both the Visayan and Bogobo tribes in his veins; that he has been faithfully reading the Bible since a copy was presented to him, several months ago; and that he has become a Christian.—*Missionary Herald.*

WRATH OF MAN PRAISING.

The Lovedale (S. Africa) *Christian Express* says that no less than 175 Boer prisoners, while confined in St. Helena, Ceylon, India, and the Bermudas, were converted, and have since devoted themselves to life service as missionaries to the heathen. Returning home they are received by the Dutch Reformed Church, and great preparations have already been begun to assist them to an education, that they may be better fitted for their work. One congregation has subscribed £2,000 for land and buildings, another has undertaken to support twenty-one students at an annual cost of £500, another to support ten, and so on.

GLIMPSES OF SUNDAY SCHOOL MISSIONARY WORK.

From the "Sunday School Missionary," Organ of the American Sunday School Union.

AMAZING SPIRITUAL DESTITUTION IN THE UNITED STATES.

It is surprising to find in Massachusetts whole neighborhoods of children of school age who have never been to Sunday school.

In one district I found a large Catholic constituency. No Sunday school had ever been carried on there, and a denominational school would have been out of the question; but when they found that a neighborhood Union Sunday school was to be organized, they consented to let their children go, and gratefully received the Testaments we gave them.

Another interesting school was located where it was with difficulty that the schoolhouse was secured. Here, also, the children had never been to Sunday school.—WARNER L. CARVER.

IN NEW HAMPSHIRE.

One of our Sunday schools, started last July in the town of ———, is located in a neighborhood of some fifty people, who have never had regular religious services. When I spoke of starting a school there, everybody looked surprised, and exclaimed, "Why, you can't have meetings there; they are infidels"! I found a few professed infidels, one of whom had broken up several Sunday schools by his frequent visits and harangues. But some good people were found who were anxious for the work; and with considerable misgiving the school was opened. The people rallied to the work and the school enjoyed a steady growth in membership. Early in November we began special meetings. The schoolhouse was crowded, and when the meetings closed thirteen persons had thoughtfully accepted Christ as their Savior.—W. C. LANDIS.

It is estimated that there are 51,000 children of school age in the six counties of Iowa, where J. H. Buckley, our missionary, is at work, who never go to Sunday school.

Out of the 100,000 population of Southern Idaho 56,800, or more than one-half, *cannot* attend regularly any religious services, not even a Sunday school. Eight counties (population 46,229) have only 22 Sunday schools all told.

In and around fifty railroad towns (42,416 population) twenty-six towns (8,909 population) have not a Sunday school of any denomination. There are eighty-four towns away from the railroad; fifty-four of these towns (population 19,300) have no Sunday school. The 154 towns of South Idaho (population 72,416) include 27,584 souls scattered in the valleys, many of whom must have forgotten how a sermon sounds, having no opportunity to hear one.

One is surprised to find the great need for Sunday school work in an old State like Indiana. I found one township where no

Sunday school at all existed for five years. Villages with more than 100 inhabitants were without any religious services for years.

At Chestnut I was told I would have to go out of the district to find a Christian to carry on a school. An earnest Christian man living two and a half miles from the school was secured to superintend it. I held gospel meetings with them, and nineteen professed faith in Christ, among the number seven parents. We arranged for a midweek prayer meeting, and they called a minister to preach to them, and organized a church. The church now has thirty-five members, and has purchased the brick for the foundation of the chapel they will erect this spring. From forty to sixty crowd the schoolhouse for the mid-week prayer meeting.

I know of 143 members of my schools who have professed conversion and united with the church in the past four years. I have forded creeks twice in the past month, with water running over the bed of the buggy, been lost in creek bottoms on dark nights and had other experiences, but, with it all, have had much joy in planting schools in the destitute places and winning many neglected souls to Christ.—D. F. RANKIN.

UPPER PENINSULA OF MICHIGAN.

During the last two weeks, besides visiting many of my old Sunday schools, holding gospel services, I have organized two new Sunday schools in mining towns. At the last mining town that I organized it looked for a while as if I could not give those children a Sunday school, for there was not a professing Christian there. There were the children, anxiously waiting for some person to consent to be their superintendent, but none felt inclined. But I continued to plead, and to beseech those men and women to accept Christ. Finally I asked for a volunteer, and a young man came out, and said: "By the help of God, I will consecrate my life to Jesus, and will superintend this Sunday school."—JAMES STANAWAY.

I walked nine miles last Saturday to my Braytonville, Mich., school, and preached in the evening to a large and attentive audience; and on Sunday morning we had another meeting. Only seven months ago there was no Sunday school at this place, and I had to make four trips to it, walking sixty-four miles before I could get them to consent to have a school at all, and I gave them more than $20 to begin the work with; but now they have become so interested that the schoolhouse will not accommodate the crowd, and the school is free from debt, and has nearly $7 in hand.

After I finished my work at this place last Sunday I had a long journey to my evening appointment, fully sixteen miles. Some one had told me that there was a very rough element at this place, and that I would hardly get a hearing; but, to my surprise, when

the time for meeting came the schoolhouse was crowded to its full capacity, and I never spoke to a more attentive audience. There was perfect quietness, only some were weeping because of their burden of sin. I have never seen people more hungry for the Gospel than they seem to be just now. I can hold meetings just as fast as I can go from one place to another, and the demand is far greater than I can meet.—G. A. WEAVER.

IN NORTH ILLINOIS.

In the last two and a half months I have organized five new schools. Nevada is a little railroad town on a branch line, inhabited principally by Irish Catholics. I found a Methodist church in the village, where a few discouraged Protestants were trying to have services once a month, but on account of bad weather the minister had not been with them for four months. I was told that they had no Sunday school, and that one could not be organized, as there were not enough Protestants in the community to form one. Fully determined to take no man's word for it, however, I began a house-to-house canvass, and by the time I got around I had the names of fifty-three persons who were ready and willing to take hold of the work. The next day we organized our school, to the great surprise of the Catholics.—C. J. OLESON.

IN SOUTHERN OHIO.

Just last Sabbath, as I was organizing a Sunday school in a very needy place where they had never had services, a young lady was chosen as superintendent who had but lately given herself to Christ, and less than one year ago received a Bible from me; at that time she did not know even the Lord's Prayer or any portion of God's Word, as she was raised in a wicked, godless home, and they had never had a Bible. Almost four years ago, I found a boy twelve years old that did not know even the Lord's Prayer; this boy committed to memory the Ten Commandments, the Beatitude were found who were anxious for the work, and with considertudes, the Lord's Prayer, the Twenty-third Psalm, and the First Psalm; he has now accepted Christ, and was chosen superintendent last Sabbath of the school that we organized about one year ago.—H. A. WRIGHT.

IN "SPIRIT LAND," WISCONSIN.

The people came, listened attentively, were convicted of sin, and about thirty of them made profession of conversion. Twelve of the number were heads of families, and nearly all adults. There were five families in which every member made the good confession. There were three brothers, one past fifty years of age, and two of them past sixty, who, according to their own statement, had never been to Sunday school or church.

Those that made the start are giving every evidence of a real work of grace in their hearts. They not only have "ceased to do

evil," but they are "learning to do well." They read the Bible, study it, and have family worship. I organized a large Sunday school at the close of the meetings and a weekly prayer meeting.—C. W. CURRAN.

A MISSIONARY'S PASTORAL WORK.

One of our missionaries in Kentucky says: "I was spending the night with a farmer. About 9 o'clock in the evening they asked me if I would go to see a sick friend of theirs. I gladly consented. The boys split some wood for a torch and lighted it. The mother, two daughters and a small boy and I made the party. We took a narrow trail up a rocky branch [brook], climbing over rocks, fallen trees and logs for half a mile, and came to a little log cabin on the mountainside. There was no window in the house; an old sack hung across the door to close it at night. A few sticks of wood burning on the hearth furnished the light.

"In one corner on some ragged clothes lay three children asleep. In another corner on an old straw mattress lay the sick woman, poor, pale and emaciated. She could only speak in a whisper, and I saw that she was in the last stage of consumption. After expressing my sympathy for her, I said, 'Do you know that you are a very sick woman'? She answered 'Yes'! After further conversation I said, 'If it is the Lord's will to take you, are you prepared to meet him'? Her answer was: 'I don't know nothing about Him.' She said she could not read, knew nothing about the Bible, and had never seen a church; had heard a few men preach when she was a girl.

"There was no light in the room, that I could read by. I recited some verses of Scripture, sung two gospel hymns and prayed. It was now 11 o'clock and time for us to leave. I urged her to trust the Savior; that he was ready, able and willing to save. I promised to come again on the morrow.

"The next day I went, taking three ladies with me. I found her in deep earnestness about her condition. I read a number of passages of Scripture, to which she listened attentively.

"Two days later I saw her again, much feebler in body, but with brighter hope of heaven. The next day she became entirely reconciled, and rejoiced as one who had found the Pearl of Great Price. She gave directions concerning the rearing of her children, and passed away, filled with the glorious hope of a blessed immortality.—J. H. MCCULLAGH.

MISSIONARY LIFE IN THE MOUNTAINS OF VIRGINIA.

We have twelve schools in the mountains of Virginia that ran all winter, something never known in these mountains before. The people are very poor and live in small cabins; nothing to read, no windows in their homes, and in most places no Christ. At one of our Sunday schools where there were about twenty-five families living, there was only one piece of a Testament, beginning with the

sixth chapter of Matthew. With this Book we held Sunday school two Sundays until our supplies arrived from Philadelphia. On last Friday I started to meet my appointment at Stock Creek, which being at night I took time to visit other parts during the day. As night came on there were indications of a very stormy night, but I was sure I could reach the schoolhouse before it rained; but no, I got thoroughly soaked. I got to the schoolhouse, found it empty. I went in to sit down by the stove and tried to start a fire, but my matches had got wet and were no good. For two hours it rained. Well, I just thought I was shut in for the night, but after the storm I heard a man hallooing away up on the mountainside, calling to a neighborman. He said: "Steve, are you going to the schoolhouse to-night?" Steve replied: "No, it's too late; there will be no one there." The man said: "I guess you had better go; that Sunday school missionary is down there by himself and no light." Steve said: "All right; I will go and get him." So pretty soon Steve was in sight, and I started out to meet him. He took me to his cabin home on the mountainside, and soon the lady had my supper ready. They have five children; none of the family can read, and yet they try to serve God and live just as happy as possible. They cook, eat and sleep in one room. Besides this, they card, spin, reel, warp and weave in this room where we eat and sleep. After supper the lady went to the little shelf and got her Bible, and said: "Stranger, can you read?" I said: "Yes, I can read some." "Well, I want you to read some in my Bible for me." So I read several chapters for her; then we sang some, and held prayers in this humble cabin home; but Jesus was there with us.—J. C. STALLARD.

GEORGIA.

In one of the most destitute neighborhoods in this State, where poverty, ignorance of the Bible, and sin prevailed, where persons over fifty years of age could not read a word and where young persons almost grown had never heard the Gospel preached; in such a community as this a Sunday school was organized in a little dilapidated log cabin in the midst of the pine woods. A neat new house has now been built for the use of the Sunday school and other religious services. They now have preaching one Sabbath in each month, the school has grown in numbers and interest, and several of its members have been led to accept Christ as their Savior and to confess Him before men.—THOS. W. DIMMOCK.

SUNDAY-SCHOOL MULES.

Frank Kizer, Sunday school missionary, tells of a new sort of 'trick mules' not in the circus business:

"I have driven this team now about eleven years, and the mules know their business about as well as I do. Whenever they see a group of children or a school house they always want to turn toward them and stop."

BABY EVANGELISTS COMPEL THEM TO COME IN.

A superintendent gave me the following incident: Living in the neighborhood of Mt. Vernon Mission is an old soldier, who is very rough and a drinker, who has two grandsons, little fellows, who attend the mission Sunday school. These little boys concluded that grandpa must attend Sunday school, so three weeks ago last Sunday they went after him. They got hold of his hands, and they got him within a block of the mission. Two weeks ago they went after him again, and got him within about thirty feet of the mission. Last Sunday they got him all the way into the Sunday school, and as they came leading the old man into the Sunday school, I thought of the words, "A little child shall lead them."—J. C. KINISON.

Scofield is a mining camp in the western part of Carbon County, Utah. A number of Protestant families once had a nice little Sunday school, and held their meetings in one of the rooms of the public school building. Some months ago a Mormon school board was elected, and they closed the schoolhouse against the little Sunday school. Consequently, they had to disband.

I recently visited Scofield and arranged for meeting in one of the homes, and the Sunday school was reorganized, with the understanding that it would meet in the homes until some other place could be secured.—G. H. WEAVER.

Hickory Pond, near Graceville, Fla., is another of the Sunday schools revisited last month. I organized this school in January, 1902, and an old dilapidated log-hut was the only place available for the services of the school. On my recent visit I was delighted to find a neat frame schoolhouse. We had a good service, and the people of the community seemed much interested in the Sunday school work.—C. J. HAMMITT.

GOSPEL WAGON IN THE ADIRONDACKS.

We have before noted the remarkable gospel-wagon campaigns carried on by the American Baptist Publication Society (Rev. James B. Simmons, D.D., Secretary) in the West. A press item dated June 30, 1903, gives information of a similar enterprise in which the Publication Society and the New York State Baptist Convention unite. The work is to be carried on by a student from the Rochester Theological School named Thordman, with a stock of Bibles, religious literature, song books, and an organ. Outdoor meetings will be held in isolated places. During the winter the work will be principally in the lumber camps.

"Salvation."

Vol. V. No. 9. NEW YORK, SEPTEMBER, 1903. $1.00 Per Year.

Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of 'Salvation' to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

ORGANIZE!

For the Evangelization of the Jews in their present Great metropolis, New York, U. S. A.

DO GOOD IN THY GOOD PLEASURE UNTO ZION; BUILD THOU THE WALLS OF JERUSALEM.

Zionism would adopt the words above as a motto or an aspiration, in the political sense. The penitent author of the fifty-first psalm, whose mind was then on spiritual and inward things, must have contemplated the spiritual edification of his people even more than the temporal security connected with the "walls of Jerusalem." For he adds, "then shalt THOU delight in the sacrifices of RIGHTEOUSNESS in burnt-offering and whole burnt-offering."

Jerusalem today is everywhere, except at Jerusalem. The children of Abraham, like his great representative "Seed" of promise with them, occupy all other parts of the earth, and in most parts are alike with Him persecuted or rejected. They occupy the City of New York *par eminence,* and here, if anywhere eminently, is the present Jerusalem, for which we daily pray, in David's comprehensive words, "Do good in Thy good pleasure unto Zion." And as to David, so to us, the walls are both spiritual and material —if in the reverse order. For here, true Jerusalem has not a vestige or beginning of a wall, whether considered as a material or a social structure; a Lord's House or "Church," in cemented masonry or in organic unity. Both of these facts-to-be are the burden of prayer for those who are "waiting for the kingdom of God" and "for the Consolation of Israel."

"THE CONSOLATION OF ISRAEL!"

What meaning in this great name among the names of our Redeemer! Alas, the consolation of Israel seems farther off than ever, and her afflictions to be growing to a culmination rather than to an end; even while her sons are gathering to a fresh struggle for her redemption—*without* her only Redeemer and Consolation.

The Christian world, especially in America, looks on with indifference as a whole, and neither prays nor builds for walls around the scattered homeless flock. Oh, Christian Moab, "let my outcasts dwell with thee," in Christian homes of prayer and blessing, also. Who will hear the call? Whom shall I send, and who will go for us? According to all experience, it must be some one, raised, endowed, and impelled, to lead a new and last crusade for the Holy Land as it now lies in its people, and lies waste, more desolate everywhere than on the barren slopes of Palestine itself.

Let us still repeat the securities under which the Anglo-American Board of Missions to the Jews proposes to receive donations for building a House of the Lord for the Jews of New York.

Donations will be received and acknowledged by the treasurer of the board, William Cowper Conant, 466 West 151st street, New York, and will be deposited with the Eastern Trust Company, of 115 Broadway, New York, at 3 per cent. annual interest; in trust for the specific purpose of building a place of Christian worship and evangelism for the Jews of New York, under the conditions of faith set forth in the published proposals for international organization. This secures the appropriation of the fund to the purpose indicated, *and to no other purpose,* unless authorized by the donor personally; or else the return of each donation to the donor, on demand, with accumulated interest. Persons who wish to devote of their capital to this object, but who cannot spare the income from the same during their lives, may stipulate for the payment of the annual interest to themselves. Or they may execute a bequest or legacy, by will, to the Anglo-American Board of Missions to the Jews.

ANCIENT HEBREW DOCTRINE OF THE MESSIAH.

A correspondent directs our attention to the researches of Dr. Edersheim among the writings of the Synagogue, from which he gathers that the pre-mundane existence of the Messiah was actually taught by the rabbis as it clearly is in the prophets; and they nearly reached the idea of the *Divine* personality of the Messiah. Dr. Edersheim also says that "the Angel of the Presence" (or "face") was one of the expressions taken from the Scriptures and applied in ancient writings to the Messiah.

These things throw light into the spiritual understanding and experience of the great symbols of the Gospel, enjoyed by the ancient Jewish saints. All of which had been forgotten by the degenerate sects in Jerusalem, when the Messiah appeared, not as a Joshua to drive out the heathen with the sword, but as the Prince of peace, the meek and lowly Jesus. As little is the Messiah of the Hebrew saints and prophets remembered or desired by those who affect to praise Him now, as by those who crucified Him then.

NON-BELIEVING JEWISH AND CHRISTIAN APOSTASY.

Rabbi Hirsch, of Chicago, seems to be the type of those who call themselves "reformed Jews" and believe nothing but that which is natural, as other "higher critics" do. He does not recognize the race covenant of God with Abraham, nor with David, for he prefers the name of Jew to that of Israel or Hebrew, because by the latter is indicated merely a race distinction, while the former signifies a religion—though it be but a bald natural deism with no vestige of the faith of Abraham or the religious institutes of Moses.

"The Glory of Israel" gives the following reproof of thoughtless nominal Christians who show as little appreciation of God's covenant and truth as the reformed critic himself:

LIBERALISM RUNS MAD.

The way in which the so-called "reform" rabbis are welcomed by professing Christians is one of the signs of the times. It is ominous of an increasing disregard of God and his authority on the part of both Jews and nominal Christians, and shows a determination to cultivate a feeling of brotherhood at the expense of all truth and principle.

These remarks are called forth by the lecture of Dr. E. G. Hirsch, April 23, before the Epworth League of St. James' Methodist Episcopal Church, Chicago. The League had invited the rabbi to give

a lecture. According to Rev. F. M. Foster in the *Christian Nation,* "the line followed seemed to be a discussion of Christianity in general, and of Jesus Christ in particular. The great audience cheered and cheered, unable to comprehend, or indifferent if they did comprehend, the utter rejection of the divinity of the Son of God! The rabbi lauded Jesus as a man, and that seemed to be all those superficial so-called Christians thought necessary. He denied original sin, the necessity for atonement, the sacrificial blood, the divinity of Christ, and yet that audience threw their arms around him and put Christ to an open shame!"

Of Christ, the rabbi voiced the idea of the rulers of that time, but denied that Reformed Jews believed as much as they. Others "believe in a Messiah, but the Messiah of the Old Testament is a temporal prince, who shall reign over the Jews after they shall have been united and become a nation again in Palestine. The orthodox Jews believe this, *but the liberal Jews do not believe in the Messianic prophecies at all.*" . . . "Yet if Jesus Christ should return to the earth to-morrow he would be welcomed in every Jewish synagogue in the land, and every Jew would say, with David, 'Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in.'"

Alas, alas, "how are the mighty fallen!" A Jewish rabbi boldly flaunts his unbelief in the Old Testament, as well as the New, in the face of a Christian audience, and members of the once noble Methodist church join hands with him in robbing Christ of his glory.

A JEWISH PROTECTORY NEEDED.

Justice Julius M. Mayer, in an address at the Jewish "Chautauqua," advocated the building of a Jewish protectory for delinquent or derelict Jewish children from the vast and increasing Jewish population of this city. As it is, the magistrates have no choice but to commit such children to institutions like the Juvenile Asylum or Catholic Protectory. Regardless of religious benefits which might be thus imposed upon them, this necessity is unnecessarily repugnant to the feelings of the Jewish people, and must operate as a check on the application of moral discipline to those Jewish children who are peculiarly in want of it for their own and their adopted country's good. The Jewish orphanages here are unsurpassed in liberality and efficiency, and it cannot be but that the suggestion of Justice Mayer in behalf of the moral orphans of his race will meet with a generous response from the wealthy and benevolent Jews of New York.

A PARTIAL SURVEY OF THE JEWISH MISSION FIELD.

In the department of missions to the heathen we record, from month to month, continual new wonders of Divine conquest "where Christ is marching on." How different the record if we attempt to glean from Jewish Christian sources the signs of redemption for Israel! It seems almost a way to discourage the friends of this cause, if we pick up the occasional reports of a Jew or two converted, or a few willing to seek or hear of Jesus. It would seem more to the purpose, to say nothing. Yet such small pickings show that if "the set time to favor Zion" is not yet, on the other hand, her Redeemer has not forgotten her, nor suffered her to be altogether forgotten of His patient, faithful few in this world. The record, as it is, is the shame of the Church, which neither prays nor works for the salvation of Israel; unless a few singular exceptions are the Church. If there were but a number of them to make a body or class of Christians, distinguishable as such, in the vast membership that holds its posts in strength in every village and city now throughout Christendom, who can doubt but that the barren mission field of universal Jewry would be ringing once more with the triumphs of the Gospel, as among the Gentile tribes of Asia, Africa, and South America. Then Organize!

We transfer from "The Glory of Israel," and other sources, what we can find in current reports of evidence that the Church is not quite dead in all its members though generally paralysed, benumbed, or asleep.

An investigation in Egypt yields report that mission work among the Jews of Egypt is confined to the city of Alexandria. The mission of the London Jews Society in Cairo was carried on more or less regularly from 1847 to about 1867; but since then only spasmodic efforts have been made there by others, and just now nothing is done for that community of 12,000 Jews.

In Alexandria, the Established Church of Scotland has a school of Jewish children, and the pastor of St. Andrews' renders much assistance in a new building for the Boys' High School, to the "capable and devoted Jewish Christian Missionary," whose name is Kestin. Also the London Jews Society is represented in Alexandria by Mr. F. W. Blum at the Sailors' and Soldiers' Home. The sole representative of America in Jewish work is Pastor Rudolph in

connection with a charitable institution in which religious meetings are not allowed.

In Asia, Rev. David Baron's journal says this of Smyrna, its importance, and its 30,000 Jews:

"Smyrna might almost be said to be four or five cities compounded into one. There is a *Moslem quarter,* inhabited by sixty or seventy thousand Turks; there is a *Greek* population quite as large, if not larger than is found in Athens; (about one hundred and twenty-five thousand). There is an *Armenian* quarter, with a population of fifteen or twenty thousand. There is a *Jewish town,* inhabited by about thirty thousand children of Abraham; and there is a multitude of other peoples and languages from the Levant, and from almost all countries in Europe. As will be noted, the Mohammedans form only about a fourth or less of the entire population, and it is on account of the preponderance of the 'Christian' element that the city is regarded as unclean in the eyes of the stricter Moslems, who call it 'Giaour Ismir'—Infidel Smyrna. From time immemorial Smyrna has been the great emporium of the Levantine trade, and now, in spite of many sieges and desolating wars, and in spite of its having been more than once almost completely destroyed by earthquakes, it is the chief city in Asia Minor."

At Damascus, of late, the workers of the Irish Presbyterian mission have felt that Jewish prejudice was breaking down somewhat; 157 girls having attended the day school during the past year, and "during part of the year the Saturday classes were more than 200, of whom 40 or 50 were men and boys, and about as many women." Rev. J. S. Crawford, Rev. J. G. Phillips, and three ladies, now constitute the mission force.

In Calcutta, fifty-four Jewish children are regular attendants at the day school of the old Church Mission.

In Warsaw, Rev. Dr. Ellis reports five Jewish baptisms.

Hamburg reports fourteen baptisms of Jews during the past year in the suburban chapel of Altona, Rev. Arnold Frank in charge.

An international conference on Jewish missions is to be held in London October 21 and 22.

In San Francisco there are 20,000 Jews, and two missions; the Chester Mission, interdenominational, opened in 1896, and the Presbyterian Mission of Rev. Jacob Berkowitz, 1898. The condition of both is the usual languishing one, for want of men and money.

At Los Angeles, Mr. Benjamin Gold, of the Hope of Israel Mission, reports that two converts, a Jew and his wife, were baptized on July 26.

In St. Louis, Rev. Mark Lev has felt led to open a new hall in

the midst of the crowded St. Louis Jewry. More than fifty Jews attended the first meeting, and about as many Gentiles. Mr. Lichtenstein continues his work in the former location.

In Brooklyn, N. Y., the mission opened in 1894, by the Rev. Leopold Cohn, is under the care of the Brooklyn Baptist Church Extension Society. The last Summer excursion of the Sunday School carried 156 Jewish girls (as against only 13 the first time, nine years before), and 12 Jewish mothers, who are also under Christian instruction, and one of them a believer.

In the Pittsburg Mission, instead of closing for the midsummer vacation the work has been continued in all departments with no abatement of interest. The open-air meetings have been held twice a week, hundreds have listened, and deep feeling has been shown in some cases. The work of visitation has been carried forward with vigor. A young Jewess, who was anxious to be shown the way of life, has come out into the light.

Among the signs of a great national revival of the Jewish people the present literary activity is one. An encyclopedia in Yiddish is coming out in Russia, extended to about 10,000 pages. Mr. N. Sokolow, the enterprising and cultured editor of the Hebrew daily, *Hazefirah,* of Warsaw, announces that after years of labor a universal encyclopedia in the Hebrew tongue is assured. While the entire range of human knowledge will be attempted in this work, it will especially deal with Jewish subjects. With the great Jewish Encyclopedia now coming from the American press, the Jewish people will be supplied with material to advance their special literary growth.

The attendance at the Maryland Hebrew-Christian Conference was not large, but was probably as great as could be expected. Steps were taken to form a Hebrew-Christian alliance.

One evening, Rev. A. I. Dushaw, of New York, a young man, presented certain views reflecting modern thought. Rev. Louis Meyer answered the address and the young man awoke to the fact that the conference was not at all inclined to listen to the teachings of destructive criticism. The large audience was deeply impressed by the united stand of the Hebrew-Christians for "the faith once delivered to the saints."

[We have ourselves been looking for much help in the cause of Divine Revelation from the strong faith of the Hebrew character, and from the conflict of that faith in the "orthodox" Jews themselves with the Sadducean (or worse) infidelity of the "Reformed" element.]

The Zionist movement has gained much headway from the Rus-

sian atrocities and the great Jewish problem thrown upon America and the rest of the world by the determination to expel, if possible, from Russia her millions of Jewish outcasts. Men of the world, as well as worldly Jews, are fast adding themselves to the movement. Confidence of success seems to be based on the fair speeches of the crafty Turk and his pressing want of Jewish money.

Meanwhile, "the mills of God" are slowly grinding the unspeakable Turk, and will grind him exceedingly small in due time, in spite of the "conservatism" of the European powers, which uphold him in the bloody ravage which he is permitted to call "government" and "reform" in European provinces, because they cannot agree to which of them those provinces shall fall. It may be that the "grinding" may yet grind off Palestine from the Syrian province; but precarious is the hope of Jewish autonomy from his perfidious will.

MR. WARSZAWIAK.

A casual item in a letter from a friend informs us that Mr. Warszawiak was heard from with his second daughter in Berlin; and later in New York; whether with or without her, that deponent saith not. We have had no direct confirmation of these reports, but trust that all is well.

BETHLEHEM.

On a long ridge among the hills of Judea, about six miles south of Jerusalem and three miles south of Solomon's Pools, stands the ancient town of Bethlehem, now no longer protected even with a pretence of a wall, which surrounds most eastern cities. There are no Jews in Bethlehem. Its Christian associations drive them away. In the cradle of his royal race the Jew is even more a stranger than on any other spot of his own land.—*Jewish Missionary Advocate.*

FROM THE MARRIAGE SERVICE.

He takes me from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish; and with all things necessary for time and for eternity doth me endow.

I promise to obey Him and serve Him; to love, honor and trust Him; and, forsaking all others, to keep me only unto Him so long as life shall last.—*Miss Perry, in Kingdom Tidings.*

MILDMAY MISSION TO ISRAEL.

The reception by the Jews in the early days was most discouraging. Much personal violence was shown, but that was changed; those who had been most violent were their most devoted helpers. God had, by the aid of the medical mission, broken down the prejudices of His people. Last year 23,000 cases had been medically attended and to each one the wonderful Gospel of Jesus was told. None came to the Mission without having the Truth put before them.

Rev. John Wilkinson for fifty years had labored for them and during the last twenty-seven years in connection with that Mission.

The Rev. John Wilkinson told of the work of the Mission, which seeks that a genuine heart-conversion may be the outcome, and to spread God's Word, printed and preached, over the widest possible area. The methods employed are the wide and free distribution of the New Testament Scriptures, five Bible depots in Russia, extensive missionary tours, etc. The London work includes the medical mission, tract distribution, street work and house visitation, night school for children, sewing classes for Jewesses, Bible classes, Gospel services, meetings, and open air meetings. It looks after the poor Jews, providing the sick and the aged with shelter; has a workshop, convalescent home, and a home and school for poor children.

The Mission has no auxiliaries, subscription lists, nor does it advertise. Rigid care in expenditure is observed, but the varied departments of the large work require £10,000 a year. The chief center of the work has grown, after twelve years' labor, too small for the work to be done there, thus structural additions must be made. Two thousand pounds is required for all this work.

The aged head of the Mission in his address dwelt upon the work done in the Jewish sewing class during the last nine months. Thirty-one classes had been held, the attendance being 7,257. The lowest attendance was 84; the highest 314. The garments were bought by the women attending the classes, 1,291 ranging from 1d. to 6d. each, the remainder up to 1s 6d. each. The women are paid for their work, but they buy the garments if they require them. Some of the very poor get the garments given to them. A meeting or class is never held at which the wonderful love of Jesus Christ is not proclaimed. The night school is held four days a week. Reading and writing are not taught, but hymns and the Scriptures. Speaking of the free distribution of the Scriptures he said that it was borne in on him to ask God in 1885 for £5,000 in order to distribute 100,000 copies so that the Jews might have a photograph of the Lord Jesus. For centuries they had been taught to revile Him. He thought that if all the beauty of His most lovely character were brought before them that they could not but believe in Him. He got that £5,000 and when that money was

expended he received other sums of £5,000. Of the first 100,000, 50,000 were distributed in Russia, and Russia was now open to that Mission. They had the permission to go throughout the country. They had these "portraits of Jesus" translated into every tongue and jargon spoken by the Jews the world over, and 1,300,000 had been distributed to the present time; and these were revolutionizing the Jews throughout the world. They were preparing the way for the coming of the nationalization of the Jews.

CONVERSION OF A JEWISH RABBI IN SOUTH AMERICA.

A Russian Rabbi, learned in the Talmud, who arrived in Buenos Aires a short time ago, bearing recommendations from a celebrated Italian Rabbi, entered into discussion with Señor Besson (Baptist pastor in Buenos Aires), and after several interviews appears to be converted to Jesus Christ and convinced that He is the fulfilment of the Old Testament prophecies. The ex-Rabbi's desire is to preach Christ to his fellow-countrymen in this country, who are many. This ex-Rabbi joined Don Max Rohrsetzer in Rosario on May 1st, and the two are now on a trip through the province of Entre Rios (Argentina), where there are between three and four thousand Jews in the Hirsch colonies.—*Echoes of Argentina.*

REV. MOSES GREENBURG.

This steady plodding missionary, who has labored in Philadelphia since 1894 in connection with the Mission of the Covenant to Israel, was converted at Mersine, Asia Minor, in 1887, and obtained his collegiate and theological training in this country. He has fought his way in Philadelphia through many difficulties, and now has an assured footing in that city. The mission occupies a building of its own, and the R. P. Synod has risen nobly to the needs of the work, appropriating more and more money as it has grown in appreciation of the nature of the work.

WORK IN BOMBAY.

An undenominational work among the Arabic speaking Jews in Bombay has been carried on by Mrs. Cutler since 1895. A day school and a Sabbathschool, in connection with the work, were broken up in 1898, after the baptism of one of the teachers (a Jewess), and even to-day, the anger of the Jews is so great that they still refuse to send their children to the schools. A large work among the 14,000 Beni Israel (black Jews) in Bombay and neighborhood is carried on by Miss Trott and Miss Campbell, in connection with the Zenana Bible Mission, who have three large schools of many years' standing.—*Dominion Presbyterian.*

Critical Study of the Bible.

FROM WHENCE MUST WE COUNT "THE SEVENTH DAY."

An esteemed and very earnestly convinced correspondent has labored with us on what she calls "the awful wickedness" of observing the Lord's day as the Sabbath of God. Many share this conviction in various shades, and "separate themselves," on the assumed ground that our own round of sevens, or the week, is consecutive in order with the very days of that week which was from Adam to Moses, from Moses to Christ, and from Christ to the present; with the identical beginning and ending, and the same consecutive seventh that was consecutive to the Creation! In the absence of a single atom of scriptural or historical evidence for this assumption, it is taken for granted solely because our modern week is counted so and so, and what is now our first in order could never have been the seventh. In other words, the whole assumption amounts only to this: that what we have always been used to must therefore have been always so.

The devotees of this childlike presumption may now be commended to the study of a new book, noticed in the *Homiletic Review* for August, 1903. It is by Samuel Walter Gamble, of Ottawa, Kansas, and is published by Jennings & Pye, Cincinnati, and Eaton & Main, New York, under this title: *Sunday the true Sabbath of God; Saturday proven to be neither the Sabbath of the Old Testament, nor the Sabbath of the Ancients who lived before the Christian Era."*

We do not exactly gather that the author proves the day now counted as the first, to have been the "true Sabbath," any more than either of the other days of the week; for he proves from the Scriptures and laws of Moses, that all the days of the week necessarily and perpetually had their turn among the Jews, over and over again, as the Sabbath. For this reason, that the initial Sabbath of the sacred Jewish year was fixed for each year by the vernal equinox, which was made to count as the fifteenth of the month Abib, but which could never come twice consecutively at the same point in the week, because the year cannot be divided into sevens—neither the lunar year of 360 days nor the solar year of 365¼. Therefore

each renewal of the sacred year at the vernal equinox brought the Sabbath on a new member of the week series; so that neither the first nor the seventh, nor any other number in the artificial week, could have beecome invested with peculiar sanctity, except when it happened to be the seventh after six days of secular work.

Again: while the feast of Abib was ordained of God to be always kept as a sabbath, on whatever day of the week it might come; if we allow the presumption that the sacred day and beginning of the year, on which Israel went out from Egypt, was identical in the series with our own Saturday, it would prove that the eighth sabbath thereafter must have been identical with our Sunday; as indeed it always must be if that first Sabbath is a Saturday. For, as the Hebrews were directed to "count seven sabbaths [or sevens] from the morrow after the [first] sabbath," and then to make the morrow *after that* seventh a perpetual sabbath (making two sabbaths come together) the perpetual sabbath would come on the first instead of the seventh day of the week that then was. Still, in the perpetual rotation of the year weeks, that sabbath itself would get rotated through the week. The adjustment of the weeks to the years was mathematically impossible, as it is now. The arbitrary re-adjustment of the year by Moses merely conformed it to fact.

But it should have been sufficient for sabbatarians (which we claim to be, in all Christian strictness) to remember the physical impossibility of preserving an identical seventh of the week throughout the solar variations of day and night, at the opposite extremes of one hemisphere, not to speak of the whole earth. Inevitably, some must have been worshipping at the same time when others (*horribile dictu*) were profanely digging their fields, or gathering their harvests, or buying and selling in the markets. To such absurdities we are led by trying to force commandments to impracticable extremes of literality and of logic falsely conceived.

Divine wisdom may for aught we know have kept the count of the commemorative sevenths as no man could have done, from Adam's first sabbath down to this day; and if this were so, what could we think more likely than that the glorious day of the new creation in the risen Christ was timed in Divine chronology to fall on the very seventh of the same succession that began when God instituted His rest? "The Son of Man is Lord of the Sabbath," and

He alone knew how to time His resurrection on the true seventh day from the creation, if He saw fit to do so.

DIVIDING THE TRINITY—AGAIN.

We are under obligation for friendly criticism from one of those rare readers—blessed of all editors—whose appreciative reading is demonstrated by solicitude to correct error, with no mean capacity for the office. There may be room for amendment in expression, or at least in emphasis, where in substance we are right and in agreement with our correspondent and with the broad consensus of devout Christians. We think that this is the fact in the present case. We were somewhat careful not to object to the possibility of an intrinsic threeness in the constitution of Deity, but only to the presumptuous incapacity of man to intrude into such a speculation, unwarranted by any clear revelation to that effect. A threefold aspect and operation of God though One, is revealed to us throughout the holy Scriptures, old and new. The incapacity of the average mind, even in theologians, to "distinguish without dividing," may be recognized in explanation of that "dividing of the Trinity" which has so generally persisted in Christian thought. For example: to grasp the component functions of a man only, in body, mind and spirit, as one being and not three "*persons,*" might be too much to expect of one in a thousand, if we were not compelled by the aspect of unity which is all that we can see, to recognize the indivisible and only one person, that stands before us. Our "unitarianism" regarding ourselves, is as far off the fact as our statement of three *persons* in one God.

We object to the application of "person"—a word of sensuous manifestation, purely—to the invisible One "whom no man hath seen or can see"; while we do see in the Son of God "the express image of His substance," revealed for us to know and to adore, to experience the love of God the Father, and to receive the inexpressive communion of the Holy Ghost.

What, then, of His pre-incarnate manifestations in that humanity which He had before given as an outline or shadow of the ineffable structure of the Eternal Mind? We can only conclude that the "man" who talked with Abraham was revealed in form to the soul, not the senses, of Abraham; and the form was genuine and true of God, as was the human form of Jesus Christ: but not, as the latter,

an incarnation for the senses, but an inspiration to the soul of Abraham, of that Divine Form that was not yet "manifested in flesh."

With our able correspondent, and our able brethren at large probably, the point of divergence is on the question, was that wondrous and glorious YAHVEH or Coming One—the God in the Old Covenant—already a SON, properly so to be called by us, though never so called by Revelation? Or was He exactly what Inspiration—if ever there was inspiration—has described in the Gospel of John, as THE WORD, or outgoing of God as Creator and as the Light of Man? through whom like a peninsula of Deity, the Absolute or Unconditioned Spirit condescended to project Himself into correspondence with the finite, by Creation, Manifestation, and Redemption?

Jesus described Himself as both Son of God and Son of Man; and also identified Himself as the God of Abraham "before Abraham was"; but nowhere is He called a *Son* except as the "First-begotten" or the "Only-begotten" of God with man—IMMANUEL—"brought into the world" in Time: "Thou art my Son; *this day* have I begotten thee"—a prophetic word, for there are no "days" or begettings or beginnings like this, in the absolute Now of Eternity. It was a day for us, indeed, and a new day, when the Everlasting Word was made flesh and dwelt among us, a Son of Man "by God the Holy Ghost" (Matt. 1:20.).

Here emerges on us another glorious but ineffable theophany—the Holy Ghost. Where is the "Person" visible or conceivable in this theophany? except for its effects, less perceptible than as "the wind that bloweth where it listeth," it is the operation of the Eternal Spirit sent or projected down to the human spirit for regeneration and illumination—by and in "The Word made flesh."

To separate these three into so many distinct persons is profane polytheism, whatever we may call it. To take every reference to God in one or another of these presentations as revelation of a distinct person in the Godhead, is to confess the inability to "distinguish without dividing" which incapacitates for the discernment of spiritual things. Divine Revelation is not of that mechanical and wooden-headed structure, though such be the structure of much of our theology.

BIBLE REVISIONS REVISED.

MATTHEW XXVI:20-28.

20. "Now when even was come, He was sitting at meat." This version of *Opsias genomenēs anekeito* is substituted by the Revisers for the simpler, better connected, and equally literal, A. V.; doubtless on account of the imperfect tense in *anekeito*. But to "sit down to meat" expresses a beginning rather than a completed act, and gives therefore the proper effect of the imperfect tense, while not effacing, as the Revisers do, the direct connection of the beginning act (to sit down) with the time (evening) fixed for it.—"Even" (R. V.) for "the even," is here literal indeed, but is not English; which we must secure in translation, sometimes at a sacrifice of grammatical punctilio. The addition of "disciples" (R. V.) is marked doubtful in the Revisers' own favorite text; and the omission in A. V. of the doubtful word seems judicious, considering the intention to emphasize the full number *twelve* with reference to what follows.

21. "As they were eating" (R. V.) and "as they did eat" (A. V.) are both free translations of a present participle (*esthiontōn*); but the former is the more natural, and it is also adopted in both versions in verse 26.

In this verse and the 23d occur further examples in both versions, of the persistent use of the imperature future (*shall*) for the obvious predictive, *will*. How much more touching, as well as natural, to read, "One of you will betray me!"—It may be noted that the Revision here departs throughout from its previous alteration of "betray" to "deliver up."

27. "And he took a cup." The Revisers here substitute *a* for *the*, because "the" is wanting in the text, as it so often is where a definite thing is nevertheless intended, as in this instance the ceremonial or customary cup of the Supper, among the Jews of old, and also among Christians to this day.—"Drink ye all of it" (both versions) can be and has been mistaken to mean "drink ye the whole of it." Such misconstruction might well be obviated by reading *All of you drink of it.*

"TESTAMENT"? OR COVENANT?

28. "For this is my blood of the New Testament" (A. V.) or "New Covenant," R. V. Here begin the contradictory renderings of *diathēkē* which run through the English "Testament" confusing

it with itself, and jangling it with its precursor, the Covenant of old. This inconsistency is one of the most unfortunate that have been introduced by the shifting convenience or humor of translators. The most stupendous fact in the universe—the expiating death of the Son of God (here expressed in the hieroglyphic of "blood")—is reduced to a frivolous question whether that hieroglyphic signifies simply the seal of a dying bequest and "testament" of inheritance, or, on the other hand, is simply the ancient customary blood seal of a covenant or contract between two parties.

The old "Dispensation" (a good word for *diathēkē*, by the way) was constituted of a covenant between God and Israel as a nation: two parties; repeatedly and formally sworn to by the party of the second part (Israel): a covenant on their part to keep and enforce, as a body politic, the laws and ordinances commanded through Moses—"which covenant they brake." In this way, the quasi-political covenant, and the Church or organic "Lord's House" which was founded upon it, disappeared at length, and gave place to a Spiritual Dispensation founded on the personal faith of individual souls in the promise of a salvation wrought wholly of God, by death. This "covenant of promise" on the part of God—not confirmed, but only accepted by faith, on the part of man—was manifestly "established on better promises" (Heb. VIII:6) than the dual covenant under Moses. What were those better promises? They were both previous and subsequent, and quite unlike, to the conditional promises delivered to Israel. They were the vast contents of the promise given to the first fallen pair in "the Seed of the Woman." They were renewed in the covenant-promise, given to Abraham and Jacob, and expressly entailed on their seed as the specific "Seed of the Woman." Again those everlasting "covenants of promise" were renewed to David, fixing salvation in *his* Seed as the Coming One. These all were One Covenant of sovereign grace, atonement, and assured salvation, wrought of God himself, in death; not by man, save as man is represented in the Divine "Seed of the Woman;" and not hanging on the constancy or righteousness of a human partner, but guaranteeing "THE SURE mercies of David" to every believer.

Again, more explicitly; when the temporary Mosaic covenant had dissolved in the frailty of its human member and was so declared by the prophet Jeremiah (xxxi:31-34); God's New Covenant in

the atoning death or "blood" of His Son, was promised in effect though not in form, thus: "I will put my law in their inward parts, and write it in their hearts [*regeneration*] . . . for I will forgive their iniquity, and I will remember their sin no more."

"This is the NEW COVENANT, in my death." Let us not lose the substance in the visible sign, by forgetting that blood means never less than death, and that whatever results of Christ's atoning death may be represented in usage by the word "blood"—such as cleansing, or life, or a pledge of inheritance on the death of the testator, (as in Hebrews IX:15, 16)—it is never less than atoning death itself that is meant in these wonderful words, "This is the New Covenant in my blood."

Considering that the idea of covenants is not allegorical but literal, and pervades the whole scheme of world-redemption, from the beginning of the revelation; we conclude that the figure of a will or testament in Hebrews IX:15, 16, is only illustrative and incidental in intention, and that *covenant* ought to be substituted for "testament" in all the rest of the thirteen instances in which the word "testament" has been used.

To make so great a change in the current title itself of the Evangel may be nearly impracticable; but it is very much needed, and perhaps the Jews, in their future conversion to the faith of Abraham, may ultimately bring it about, and thus formally restore the undivided unity of the Scriptures from beginning to end, as they have been given to the world through the Chosen Race of Abraham.

HISTORICAL OUTLINES.

LAST SEMI-MILLENNIUM OF THE ABRAHAMIC OR PRE-CHRISTIAN PERIOD. THE GREAT MESSIANIC PROMISE ATTENDING THE EXODUS FROM BABYLON.

The restoration under Zerubbabel, Ezra, and Nehemiah, in succession, of a remnant of Israel from the Babylonish captivity, left a majority behind in the Persian empire, to remain there and throughout the succeeding empires of Alexander the Great and of Rome, a sequestered race and faith, until the coming of the Messiah should once more assemble spiritually the true Jewish believers from every land and nation unto "David their King." The effect of that original Dispersion in the Persian empire was the diffusion of a vast Israel, with the Divine ordinances, laws and prophecies,

throughout the subsequent empires of Greece and Rome; there to receive at length (as to a remnant) the New Covenant, and to transmit the same, with Hebrew momentum, throughout the world of that day. That Second Dispersion, following the destruction of Jerusalem, has filled the world of the present day with Jews who, like their prototypes, will *not* mostly go back to Palestine, but will remain as they are among the Gentiles, to become, in a new era of grace (again as to a remnant), once more a Church of God, mingling and prevailing, with Hebraic faith and power, among but at the head of all the people for Himself whom God will have called out to meet the re-descended Christ at His coming.

The next historical event in our course is the episode of the book of Esther; that great typical conspiracy of "Anti-Semitism" to exterminate the too prosperous and encroaching Jewish element among the Gentiles. It was remarkably typical with respect to the like popular rancor which the Russian Government lately encouraged and used for the suppression of the Jews by murderous riot and pillage. The decree of Haman expressly authorized this, which the Russian Government tacitly connived at; while the counter decree obtained by Esther authorized resistance which the Russian Government sternly forbade; namely, that the Jews should "stand for their lives," turn the tables on their enemies, and "take the spoil of them for a prey."

Truly the God of Israel had created them to be "a burdensome stone for all peoples;" at once to bring about their long chastisement, and their permanent isolation for the purposes of his grace towards them. This interesting episode, however, presenting nothing of controlling influence in pre-Christian history (unless the commission of Ezra be one of the consequences of Esther's exaltation, she being queen at that time), is matter for more detailed notice than would consist with the present method, of historical outlines merely. There are, nevertheless, aspects and conditions of the more general course of the last semi-millenium of the Church before Christ, which deserve far more attention than they have received.

Now, an essential element in the history of that illustrious period (the last semi-millenium preparatory to the Advent of the Messiah) was the promise of His coming at the definite date of that period's close; left by Daniel for the pious Jews who "waited for the Conso-

lation of Israel," to feed their faith and hope on throughout the perilous and stormy times under the oppressors who succeeded Alexander, and the Romans who next substituted their own iron yoke. Because this period of Jewish history—the most heroic, on the human side, and in some aspects the most vitally important, of all ancient history—is a blank in our Bibles, it has been almost a blank in the Christian mind at large. Probably no other five hundred years can be instanced, which have so nearly dropped out of common memory, so far as the Jews and the Church of God in the world are concerned.

There are three great features of this period to be brought out in "historical outline": (1) The last great Messianic prophecy (Daniel IX) on which the spiritual Church of Christ lived through those times until He came. (2) The fiery trial (typical of the last days) foreshown by Daniel in the unparallelled prophetic fullness and detail of his 11th chapter; to which we may refer the predicted constancy and success of the Maccabees in the Jewish Revolution, against the demoniacal rage of Anteiochus Epiphanes; predicting that "they that understand among the people shall instruct many (XI:33, etc.) . . . and some of them of understanding shall fall, to try them and to purge and to make them white, even to the time of the end. . . . Many shall be purified, and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand." (3) The element referred to by Daniel in the last preceding clause, of "those that forsake the holy covenant (XI:31); by whom the sanctuary itself and the priesthood were again and again betrayed into the power of the heathen; first to the "Seleucidæ" or Syrian successors of Alexander, and in like manner constantly on, to the Roman emperors, by the venal "rulers" and "elders" who withstood and crucified Jesus and so wrought out at last their own national extinction by Titus. In that element should be included the rising scribes and schools of Jewish tradition that served to cloak the wickedness of the later rulers with that sanctimonious affectation of ceremonial piety by which they were enabled to lead the Jewish people at their will, and that also served to cast over Moses and the prophets that impenetrable vail or gloss of Talmudical tradition which hides from the Jewish people, to this day, the Messianic truth and glory of their Scriptures.

In applying our attention now to the first of these great decisive

influences; the Messianic promise left by Daniel to sustain the faith and hope of the believing remnant until the near-approaching Christ should come; we refer back to the vision in Daniel IX:20-27. In that vision, with the promise of the immediate restoration of Jerusalem which was accomplished under Cyrus and his successors in the "seven weeks" (49 years) specified in verse 25, there was coupled the greater promise of the Messiah himself to come, within sixty-two "weeks" more, or 483 years in all. (The direful after predictions, following the "cutting off" of the Messiah from His kingdom, are to be left to the department of prophetic interpretation, or else to the stage of historical outline in the Christian Era.)

The precise application of the "seven weeks and three-score and two weeks [483 years] from the going forth of the commandment to restore and build Jerusalem to the Messiah the Prince" has been attended with difficulties and differences among chronological authorities. Taking the "commandment" (quite naturally) to mean the first decree of Cyrus, the time thence to the birth of Christ would be nearly 550 years instead of 483. Needless here to discuss the minor variations in chronology, or the question whether the Advent meant was the birth of Christ, or the actual commencement of His ministry, or His announcement by the forerunner John the Baptist; for in no way can the term be brought nigh to that of the prophecy, if the decree of Cyrus be taken as the starting point. But looking closely into the words of prophecy, we perceive a distinction between "the commandment to restore and build Jerusalem" and the decree of Cyrus (Ezra 1:2, 3) reciting that "the God of heaven hath charged me to build him a house at Jerusalem," and calling upon all who are of "His people, to go up to Jerusalem and build the house of Jahveh the God of Israel." As the terms of prophecy are usually at least nice if not obscure, such a distinction seems sufficiently marked to be decisive in interpretation. Accordingly, the better consensus has set aside other computations, and has taken for the initial datum the distinctly political commission of Artaxerxes Longimanus to Ezra—Ezra vii—in the seventh year of his reign (Julian period 4256) "to inquire concerning Judah and Jerusalem according to the law of thy God which is in thy hand . . . to set magistrates and judges which may judge all the people that are beyond the river . . . whether unto death, or to banishment, or to confiscation of goods, or to im-

prisonment." (Ezra VII:12 to 27.) From that date (4256) to the announcement of the Messiah by John, "in the fifteenth year of Tiberius Cæsar" (Luke III:1)—that is, from his joint reign with Augustus—4739, the prophetic term of 483 years is exactly completed, without the slightest strain upon language or facts. Furthermore, the interpretation is justified in another nice particular, by the fact that from Ezra to the completion of the reformatory administration of Nehemiah was exactly the forty-nine years fixed in the same prophecy for the re-establishment of "the street and the wall;" interpreted to mean the municipal organization.

The uncertainties attendant on a cursory reading of the prophecy in the absence of its historical illumination were shared, in the generation prior to the birth of Christ, between those who "waited for the kingdom of God," and those pretenders who attempted to strike the date of promise with their claims of Messiahship. These watchers prove for us the cherishing of Daniel's prophecy as a stay of faith and hope throughout the semi-millennium of crucial trial to the people of God, from oppressors without and traitors and false teachers within. To those oppressors and those false teachers our further studies of this epoch in Jewish history will turn, and afterward to the wonderful works of the Divine Ruler of nations through his great providential instruments, Alexander and Cæsar, in the preparation of the world at large for the dissemination of the Gospel by the combination of Greek letters with Roman roads and imperial unification.

THE WORLD'S GREAT CLASSIC.

An educated but non-Christian Hindu has been advocating in a Hindu magazine the introduction of the Bible as a class book in schools, on account of its unrivalled educative power. He says:

"I have found that lessons from the Manu, the Gita, or the Puranas, have proved ineffectual in broadening the mental vision of the student, and have a tendency toward strengthening the superstitious element in his spiritual nature. . . . I am not a Christian, but I think that the more Christlike we become, the better for us and our land."

This testimony is unbiased, intelligent, and above all practical. From the judgment and experience of an Oriental student of "comparative" scriptures, it accords with that of all Western students and instructors who have hitherto done most to create the greatness

of the English-speaking peoples, and might well have weight, if anything could, with the numerous class among us, whose ignorance of the Bible renders them insensible of its influence and indifferent to its claims as a text book in the school, the family and even in the Church.

THE KINGDOM OF CHRIST IS SPIRITUAL.

If we wish only a religion of things—then things alone will please us. For instance, the offices of the Church are things; religion may be mere officialism, the dead letter of professionalism. The creeds are things. Let these engross all in us that is religious, and we are satisfied with things.

And if we reach any Christ at all through these, He Himself is only a thing. He is the burden of a creed, cold, abstract, intellectual—a thing about which men wrangle and fight, hate and divide—with power neither to quicken conscience nor call forth affection. Who does not see the hundred and one things that shelter themselves under the sanctions of His great name while they neither possess His spirit, nor realize the purpose of His kinship? Insist that these *things* shall give way to the *person,* to the Son of the living God, the only Redeemer of men; insist that the Cross comes first as the instrument of human deliverance from the curse, and of uplifting into perfectness of vision and life, and these men who have built on things nominally Christian will go away and walk no more with even a nominal Christ.

The ministry that exalts the Cross will often have to echo and reecho Christ's own cry: "Will ye also go away?" until it gathers around it the men and women whose affinities are all for the person of the Savior, and not for the things that seek the mere flavor of His name.

The remanent disciples were of this type. Dimly enough, it may be, yet not so dimly as critics assert, their ideal was voiced by Peter's reply, "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed, and know that Thou art the Holy One of God." Their affinity was for a [Divine] person—not [created] things. Did they understand His teaching fully? No, but they understood His heart.

This language has not become obsolete all through the centuries. It is the language of multitudes at this moment. But who can fail to see what it involves? These disciples, wherever found, demand Christ—Christ in the pulpit, Christ in the pew, Christ in the Word, Christ in the prayers, Christ in the song, Christ in the work, Christ in the Church, Christ in the mission. Christ alive, not painted or carved. Christ irradiating the soul with His glory and quickening it with His life.

Let the Churches deny them this—let the Churches give them a

stone for bread, temporalities for eternalities, and the Churches must not be surprised if they cleave to Christ and repudiate Antichrist. There is no occasion for mincing matters now. The plainest of plain speech is due. We will not have Antichrist at any price, under any disguise, however specious—least of all under the disguise of a Church. We know too well what the Church is in the purpose of God, to be caught in that trap. The moment any organized church ceases to be the instrument of communion with the living Son of God it is Antichrist.—*W. D. M. in The Life of Faith.*

THE GREAT DEBT OF THE WORLD TO A MISSIONARY GOSPEL.

This debt can never be estimated; and much less has the world anything wherewith to repay it. Yet some men of the world can see, and say, that the missionary work is the main stay of morality, rule and order, and of many other blessings, wherever it penetrates.

INDIA.

Mr. A. J. Fraser-Blair, Editor of *The Englishman* (Calcutta) in a recent lecture pays the folowing tribute:

"The missionaries have, practically unaided, created modern India. I am now, of course, regarding their work from a purely political and educational point of view, leaving its religious aspect to be dealt with by those better qualified to review it than myself. If we carefully consider the careers of Warren Hastings and Alexander Duff, and mark their effect upon history, which, weighing everything, shall we say did more for India—the English adventurer or the Scottish missionary? And, looking to Warren Hastings' successors, may it not be truthfully asserted that the glittering procession of titled persons who have held high office in India during a century and a half have left it very much as they found it; while every missionary teacher throughout the same period has been the center of influences which are now transforming the whole Eastern world?

"This great work has been accomplished by dint of determined efforts of the missionaries to know the people and make themselves known; to learn their many languages and then inoculate them with the speech and knowledge of the West. Further, missionaries have taken infinite pains to penetrate to the dim interior of the native mind, which can only be reached by the intricate avenues of its religious beliefs. It is thus that they have become at crises the right hand of the district officer, and the intermediaries between the rulers and the ruled.

JAPAN.

Count Okuma, ex-prime minister and one of the leading statesmen in Japan, in a recent address said: "It is a question whether

as a people we have not lost moral fiber as a result of the many new influences to which we have been subjected. . . . Development has been intellectual and not moral. The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all right thinking people. Live and preach this life, which the Bible holds up, and you will supply to the nation just what it needs at the present juncture."

At the tenth anniversary of the Y. M. C. A. in Tokyo, Baron Maejima, an ex-cabinet officer, said: "I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army or navy we may have, I do not hesitate to say that we must rely upon religion for our highest welfare. And I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

AUSTRALIA.

Statement from an address of the Lieutenant-Governor of New Guinea, at a public meeting in Australia: "I would venture to say that the Government owes everything to missions. I wish I could make our people fully realize what the missions mean to the Administration. It would have to be doubled, perhaps quadrupled, in strength, if it were not for the little whitewashed houses along the coast where the missionaries live. Every penny contributed to this mission is a help to the Queen's Government! *Every penny spent by the missionaries saves pounds to the Administration,* for the missions bring peace, law, and order."

THE MISSIONARY COLLEGE IN TURKEY.

Thomas H. Norton, United States Consul at Harpoot, Turkey, writes: "I have had ample opportunity to observe the nature and extent of the educational work at this point, inaugurated and carried on by American benevolence. I have had occasion to employ the graduates of Euphrates College, to see them engaged in professional life, as physicians, as clergymen and teachers in the scattered villages, and to note the general effect of the training in the life of the people about me. The standards of thought, of ethical conduct, and of material life have been notably raised, in even isolated sections. The schools under the direction of the Turkish authorities, or of the various native Christian sects, are steadily increasing in number; they imitate our system of teaching, and they recruit their teaching force from among the graduates of Euphrates College. It is marvelous how it survived the terrible events of 1895, how its scattered classes have been reorganized, how hundreds of orphans have been sheltered and educated, how new and admirably adapted structures have arisen from the ashes of its burned dormitories and classrooms; but all this has been accomplished with a minimum expenditure of money, altogether unworthy of the reputation of American benevolence and generosity.

"Salvation."

Where Christ is Calling.

A NEW DEPARTURE IN MISSION EDUCATION.

The higher education established in the mission fields of the A. B. C. F. M. has lately been set apart as a distinct department, to be provided for, so far as possible, by special contributions for its support. There are no less than twelve colleges and twelve theological schools at present constituting this department. It includes 144 trained native professors and teachers directed and assisted by 46 of the American missionaries, in the instruction of 2,528 chosen native young men, for missionaries, teachers, and Christian leaders among their own people. The present cost of the whole work over and above the liberal contributions of the students, their friends, and the native patrons of Christian education, is $49,000 annually. It seems to us that the separation of this system by itself is a wise measure, and will make a direct appeal to many liberal donors who entertain a special appreciation of the educational part of missionary work.

FALLING BACK ON THE WHOLE LINE.

It is painful to note that the English Church Missionary Society, the largest and perhaps most influential of foreign missionary societies, is no exception to the general course of retrenchment or debt, or both, that measures the actual proportion of its missionary devotion to the present unexampled income of the Christian Church at large. In spite of special exertions and gifts to "choke the deficit," the late fiscal year closed with an increased debt of nearly $175,000. When missionary leaders are dwelling on the triumphs of the Gospel in heathen lands, they should not forget to hide their heads with shame, rather than exultation, at the fact that the Lord seems to be doing without them in a great measure, and carrying on His work almost alone.

THE AMERICAN BOARD.

From a personal letter of the Treasurer of the A. B. C. F. M. we learn that notwithstanding the recent unexampled success of the missionaries in heathen lands, notwithstanding the most imperative openings for new work, and notwithstanding that the Prudential Committee has kept down expenditures to the level of the recent years of cruel retrenchment, the receipts of the year so far have

not encouraged the hope of keeping up to the previous low mark, and a large debt was impending for the close of the present fiscal year in August, unless obviated by extraordinary efforts from the officers and friends of the Board.

Contrasting with this the strides of the Gospel among heathen peoples, and "the riches of their liberality in their deep poverty," it looks as if the malediction on the recreant Jewish custodians of Divine truth were actually being called down on themselves by the rich, self-complacent, and degenerate Churches of what is called—but may not long be so much as called—Christendom. "The Kingdom of God shall be taken from you, and given to a people bringing forth the fruits thereof."

Where Christ is marching on.

THE SITUATION AT PEKING.

"At one place near Peking, through the efforts of one faithful Christian among his neighbors, an unusual interest in the gospel is manifest. The people of that village have provided a hall for meeting purposes, and when helpers from the Peking Christian Endeavor Society go out on Sundays they are most enthusiastically received. In a larger village on the way to that place there are acquaintances of our faithful Christian and his neighbors who now propose to give us a building in their village, and wish to receive the instruction and help which the smaller village has appropriated. The government schools for the first time are really doing right and helpful work in the line of instruction. The people here in the north are eager to learn, their thought life is aroused, and they are encouraged to make inquiries and to read, by the present attitude of the court. There is a general attitude of mind which is both friendly and interested towards new truth. China is at present listening and learning."

FOO CHOW.

Christian Endeavor is taking on a new life. The churches of the suburbs hold a union Christian Endeavor meeting once a month. This month the meeting was held at Sang Gaing. The company of Christians passing in single file through the narrow streets brought the neighbors to their doors, where they stood in amazement at the array of Christians. There are now four entirely self-supporting churches.

OPEN DOORS IN TUNG-CHO.

On account of the indemnity negotiations we now have access,

through acquaintances made there, to the leading men of over five hundred villages around Tung-cho, as well as to all the gentry, scholars, and officials in the city. The chapel in the city has been crowded from day to day, and has produced more probationers in three months than in as many years before the war.—*Missionary Herald.*

THE AINTAB (E. TURKEY) REVIVAL.

Every evening and morning there are prayer meetings, for hours —first, second, and third meetings—and at each a great crowd of men, women, and children, and old people. *Many Gregorian* brothers and sisters are present. There is no count of those who pray, confess, make vows, ask forgiveness, and forgive. Unrepentant persons who were without hope and salvation, and for whom we were hopeless, have come like lambs, and are in tears before the cross of Christ. Quarrels have been removed of themselves; homes are like heaven.

CEYLON—A STRIKE FOR CASTE.

During the year the boarding school at Oodooville received a low caste girl. About thirty girls of the 170 left the school, the washerwoman refused to do the girls' washing, and the school was twice set on fire. After eight months' struggle twenty-five of the girls are back again and everything else is being done as usual.

Such a battle issuing in victory marks a new era in the history of missions in Jaffna. Other mission societies working near by will doubtless take the position of the American Board. Later reports tell us that girls are pleading to be taken into the school. Twelve of the girls were received into the church at the February communion, and others also are asking to be received.—*Missionary Herald.*

THE FAITH MISSION IN BRAZIL.

The items reprinted in a former number of "SALVATION" from the reports of Mr. and Mrs. Reginald J. Young (of the United States) laboring with headquarters at Sao Paulo, Brazil, must have interested many readers in this daring couple of gospel knights. The latest circulars, forwarded to us through the kindness of Charles W. Elam, Esq., Liverpool (Honorary Treasurer of the "Victoria Gospel Press," Buenos Aires), tell of a new plunge into the far interior to Gogaz, an interior state which had not a single missionary. Mr. Glass, one of those remarkably consecrated South American converts (though himself an Englishman), has taken the new mission, with five native helpers. Signor Mello (another of these burning converts) offered the troop and trappings which he bought

to make the southern trip, and besides has given $250 toward the expense of the trip and fitting up meeting rooms. This dear brother has spent about $4,000 during the past year on the trip to Rio Grande do Sul, and the work in Paranaqua. He expects by this time next year not to have a penny in the world, but he says he wants to lay up treasure where moths and rust cannot corrupt it.

At the same time a brother in England offered to support at least one native worker; and there came a gift of $600 from Mr. W. R. Newell's Bible Class in Chicago. So you see, though we decided to make a journey entailing great expense without any capital, God has not forgotten us, nor yet the famishing ones of these remote states. In all we expect to send six men upon this trip, about April 1st.

The revival in Paranaqua not only continues, but deepens daily. There are already seventy people who give unmistakable signs of conversion to God. Scarcely a meeting passes without two or three fresh conversions. The converts of their own initiative have commenced convert meetings in the various cottages.

Mrs. Young has been obliged to return to the United States for recuperation, having been broken down by relentless self-exposure and exertions. Her address will be Mrs. R. J. Young, care Mr. Jos. Byrne, Jr., National Bank of Commerce, New York.

THE VICTORIA GOSPEL PRESS, for the dissemination of the Gospel in printed form throughout South America. The party arrived in Buenos Ayres, in September, 1902, with their machinery and type. Since then, work has gone steadily forward.

The output of the Press up to the end of May, 1903, in literature of a direct Gospel nature has exceeded 1,000,000 pages. This includes 40,000 booklets (amounting to 570,000 pages) in Portuguese for Brazil. There is also issued a missionary periodical, "*Echoes of Argentina.*" The work is not confined exclusively to printing, but in direct Gospel effort the workers have found their hands full. They do not work independently, but help existing work.

GLIMPSES OF SUNDAY SCHOOL MISSIONARY WORK.

From the S. S. Missionary, Organ of the American S. S. Union.

A pastor was called to the bedside of a dying girl in Erie County. He said to her: "Are you a Christian?" Her answer was: "Yes, I am a Christian." Knowing that there were no Christian influences in her home, he inquired where she had learned the way to Heaven, and she replied in the Union Sunday School, and with no other light than that which came through the Word in the Sunday school (and what more did she need?) she passed away out of the

narrow, limited life, and was with Him in the large and true life in Heaven.

Missionary Wright on a recent Sunday organized a school, and the superintendent elected was a young man who less than four years ago was a boy in one of the schools he organized, and who came asking for a Testament. His father said he could read in the big Bible at home, but the boy insisted on having one. To-day he is a Christian, and takes hold of the school, and thus the work grows.

In another neighborhood where he visited last fall he did not find a single Christian. In one home a young woman asked her father for a Bible. The father swore, and said: "My folks never had a Bible, and I calculate we can do without such things." The girl had five cents of her own, and a Bible was furnished her. She knew nothing of the Bible, not even the Lord's Prayer. She read the book, accepted Christ as her Savior, and last month in a neighborhood not far from her own she was elected superintendent. She is not only pointing the whole neighborhood to her Savior, but she is seeking to bring her own home band to Christ.

Missionary Cleveland called at a home where the man had a cancer. The next day he attempted to take his own life. The missionary was visiting from home to home, and heard of it. He called again, and read to him John v:24. When he finished it the man said to him: "Is that for me?" It seemed too good to be true, and then he read to him from that wonderful third chapter of John. The poor fellow would say: "Read it over again." Then he read to him the wonderful words of Rev. vii:14, and had prayer with him again. Each day while in the neighborhood he called, read the Word and prayed with him, and before he left the neighborhood he had every reason to believe that the poor, sin-sick soul had found light and life through Christ our Savior.

Missionary Carter has one county that hasn't a mile of railroad, telegraph or telephone wire. In one neighborhood where he organized he held some evening meetings. He was told that a sermon had not been preached within five miles of that schoolhouse within two years. At the close of the services twenty persons came and took him by the hand, and told him they expected to live for God and make the Sunday school a success. They are now planning to build a church in that neighborhood.

EAST TEXAS.

In some places the people are anxious for a Sunday school, and a meeting at night in the week started the school with good interest. At other places they were indifferent, and it would take hard work and more than one meeting to start the school. In one town with three church houses and no Sunday school, I found one church was Universalist, but with no pastor; another church, once prosperous, now has only one member in town. The third church was opposed

to a Sunday school. Yesterday I made my fourth visit to the town, and I succeeded in starting a Sunday school with fine interest.

In a short time we expect to hold four large Sunday school mass-meetings in which nine Sunday schools are expected to take part. I have not seen such general interest and enthusiasm in many years.

J. P. LANE.

SOUTHERN ILLINOIS.

Our school organized, in a Hard Shell Baptist neighborhood, in a little red schoolhouse in Perry County, June 23, 1901, has gone steadily on, and as many as fifty persons have accepted Christ through its influence, and in another month we expect to dedicate one of the nicest churches in the country districts of Perry County. At Reynoldsville in Union County, where we organized a Sunday school in a little school house on the bank of the Mississippi river, in February, 1901, and held a series of meetings, and thirty persons were converted, there has developed a church organization, and a new church house will soon be completed. J. C. KINISON.

SOUTH ARKANSAS.

In the last nine weeks I have organized six new Sunday schools, with a membership of 251. Nearly all of these schools were planted in places of extreme destitution, where none ever existed before, and where no kind of religious services were ever held. I have visited and aided eleven old schools with a membership of 489. I found most all of my old schools doing well and happy in their work. Last Sabbath I visited a school which I organized in Calhoun County two years ago. It has continued in existence, without a stop, ever since, and has increased in numbers and interest, until it is now the banner school in the county. A neat little house of worship was built last year, but is now too small to accommodate the school, so that they are planning to enlarge the house in the near future. Before this school was organized the people told me it was no use to try to have one there. They said the tough boys would get drunk and break it up. The superintendent said to me: "The best day's work ever done in this community was the day you organized our Union Sunday School. It has been running ever since, and has transformed the entire community." He said thirty-six Sunday school scholars had been brought to Christ since the school was established, the old church reorganized, and preaching twice a month. E. A. HOLLENSWORTH.

NEW HAMPSHIRE.

Last fall some meetings were held in a district where the young people, both boys and girls, had fallen into the habit of using profanity. Several days after the service started I learned from one of the boys that some were trying to cure the awful habit. I recall the case of one bright little girl who came regularly to the meetings. One evening she arose and expressed her desire to follow

Jesus, and finished by saying: "I love Jesus." In a short talk later I tried to impress upon her the Savior's wonderful love. "Gladys," I asked, "why do you love Jesus?" She looked puzzled and finally said she did not know why. Then I said: "Why do you love your mother?" "Because she loves me," came the ready reply. "Why do you love your teacher?" "She loves me?" "Why do you love Jesus?" "Because he first loved me," she answered, looking up into my face with a glad smile that showed she understood. She called me aside and whispered: "I haven't said any naughty words for a long time!" and her sweet little face was filled with a joy that spoke more than words. Her two older brothers were numbered among the converts, and both were frequently heard after the meeting singing some favorite hymns as they went across the fields to their mountain home. The parents of these children are backsliders, and we are praying that they, too, may be led to nobler lives. WILLIAM C. LANDIS.

A WONDERFUL TRANSFORMATION.

There is a neighborhood in the southwestern part of Missouri that was for a long time seemingly given over to the devil, but it has been so wonderfully transformed that the change is almost incredible. All preaching services had long been abandoned because of the hopelessly wicked crowd of drinking, gambling "hoodlums" that thronged all public gatherings, and almost invariably caused a disturbance. Sunday was a high day with them. Crowds of old and young men, principally young, met in the woods on the creek, and spent the day drinking and gambling, in almost open violation of law and respectability. This condition continued until the only hope the better class had was to dispose of their property and leave the place that had become so hopelessly wicked.

In June, 1899, I organized a small Sunday school in the place. The work was attempted with many doubts and fears. Fair attendance and some interest encouraged the leaders to keep the little school alive.

In the fall of 1901 Missionary D. H. Firkpatrick and myself gave them a ten days' evangelistic meeting. It was a hard battle, but God answered prayer, sending conviction that brought hardened sinners both old and young to their knees crying for mercy. Infidels quaked and trembled with fear of the coming judgment. An ex-convict of the penitentiary was gloriously converted; the gambling and dancing rings were broken up; fathers and mothers with their children turned from sin to God. The meeting and religion became the general topic of conversation. The pure mountain air that had so long been made to vibrate with defiant curses and blasphemies against Almighty God now rippled with hallelujahs and sweet songs of praise to His holy name for lives set free from the captivity of sin.

This meeting was held over eighteen months ago, and their super-

intendent recently reported that none of the converts, thirty in number, had gone back into sin, and that more than thirty had been converted since.

They have organized a strong church, have a largely attended prayer-meeting, and a Sunday school that is second to none in the county. Praise God! F. L. SPINDLER.

IN THE COLORADO DESERT.

"Soon after midnight our belated train came to a stop, far out on the Colorado desert in California, leaving a lone missionary gazing about. No depot, no hotel, no home in sight. The mountains looked cold and lonely in the distance, and only the moon looked friendly. A carrier had been waiting for the pouch of mail which is delivered from this train. He directed me to the nearest house, which I readily found, guided by the barking of a dog. The owner soon had me installed in his warm cot, remarking: 'Sunday school men are as scarce as hens' teeth in this country, and we try to take good care of one when we see him.' Then he lay down on an improvised bed on the floor, and we slept to the music of coyotes.

"In the morning, I got a saddle-pony from my host, and proceeded to announce to the scattered people that we would have Gospel services twice on the next day. Investigation brought out the fact that the nearest physician, minister, or church was forty miles distant. Once or twice a year some Mormon missionaries come around with literature, and hold a service or two.

"A goodly number attended the services, and some seemed helped by them. We organized a Sunday school, placing it in charge of a Christian man who had recently moved there.

"My next opening was at Walters, also on the desert, and a little farther from any church or mission. When my mission was made known, a man suggested that we have an all-day meeting in his barn, with a basket dinner. Our meeting was very successful, and seemed to do the people good. Their hearts were touched. All took hold of the Sunday school willingly, and it is being carried on successfully. Most of them are either Mexicans or a type of Indians. Few speak English, but the more intelligent permit their children to attend school. Among others are two little Indian boys. They cannot read, can hardly understand English, but they want to learn. Next year a schoolhouse will be built, which will be much more convenient. I hope to be able to arrange for occasional preaching to them; but the distance is so great for a minister to go, and the expense so heavy that they will probably get but little care, outside of what the missionary can give them. I supplied them with a good Sunday school library.—*J. M. Hartley, in the Christian Herald.*

"Salvation."

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Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of 'Salvation' to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

ORGANIZE!

For the Evangelization of the Jews in their present Great metropolis, New York, U. S. A.

JEHOVAH, THE GOD OF HEAVEN, HATH CHARGED ME TO BUILD HIM A HOUSE IN JERUSALEM WHICH IS IN— [NEW YORK.] — *Cyrus, King of Persia, in Ezra* I.

The houseless condition of Jewish missions in New York (where, of all the world, it ought not to be) being chronic, seems to have come to be satisfactory, or at least natural and proper, in the eyes of most people. Why this exception to all rules and methods of public work? The apparent answer is that Jewish evangelization is nothing more than a "side show," and very little of that. Certainly this is the fact. But to say that it is intended to be so, would be a damning charge against our professed Christianity. *Is* it so intended, or not? Shall there be an answer to the Holy Ghost on this question? Does it not present itself as a first question of Christian duty in the peculiar and grievous circumstances of the case?

A beginning of effective work among the Jews of New York was granted, in the eighties of the nineteenth century, to the Hebrew Christian Church organized by Rev. Jacob Freshman. Not only a work, but "a local habitation" also, was established by that 'Christian'-maligned and Jewish-persecuted missionary, before his heart was broken and he gave up all he had done to the New York City Mission and Tract Society under a proviso that it should be conserved and dedicated forever, where it stood, to the gathering of the Jews unto Christ. That society received the gift and construed it as a contribution to its general funds, to do what it

pleased with. It sold out for profane purposes the only House of the Lord ever built for the Jews of New York; and there, at No. 17 St. Mark's place, now stands a vulgar tenement and shop instead of the noble missionary center left there by the broken hearted missionary in trust for successors who might be better able to bear the cross of Christ for the Jews here. Such was the end.

"Is this the end of all my care?
Is this the end? Is this the *end?*"

Say, *is* this the end? or shall there be a revival, nay "a better resurrection?"

There is at present no sign, in the Christianity of America, more than in the cemeteries, (unless it be the solitary voice here prophesying over these dry bones) of a restoration of life, the life of Jesus, and of Paul, with tears like theirs for the scattered, homeless, shepherdless remnant, who try to follow their Messiah in much tribulation among his enemies in New York.

Three times, the progress of effective Jewish evangelization hitherto chronicled in "SALVATION" has been brought to the block or the cross within six or seven years; and the third crisis of that same work is now impending, *for want of any place* to shelter it. In want of such a place, thus it must ever be.

Apropos of the common impression that Jewish converts are a bad lot, and of inferior material at best, and that the real conversion of Jews to Christian character as well as faith is a problem for Almighty God to solve by some future demonstration not yet in sight: can we not better account for this phenomenon by the still more disgraceful neglect of our so-called Christianity to bring the disorganized and scattered individuals of Christian faith, mingled with their Jewish enemies, into any sort of church tutelage according to Christ? We seem to think it is doing much if we baptize them and let them go.

We have cause of gratitude and encouragement from various quarters, old and new, for beginning responses to the great appeal of Jews both saved and perishing, in New York, for a Christian centre of their own, from which an outreaching, ingathering, and inspiring influence may be extended throughout the "nation" of Jews now encamped in New York. We hope to have more to report later, and will then give account in detail, of every donation and the interest accrued in each case.

Let us still repeat the securities under which the Anglo-American Board of Missions to the Jews proposes to receive donations for building a House of the Lord for the Jews of New York.

Donations will be received and acknowledged by the treasurer of the board, William Cowper Conant, 466 West 151st street, New York, and will be deposited with the Eastern Trust Company, of 115 Broadway, New York, at 3 per cent. annual interest; in trust for the specific purpose of building a place of Christian worship and evangelism for the Jews of New York, under the conditions of faith set forth in the published proposals for international organization. This secures the appropriation of the fund to the purpose indicated, *and to no other purpose,* unless authorized by the donor personally; or else the return of each donation to the donor, on demand, with accumulated interest. Persons who wish to devote of their capital to this object, but who cannot spare the income from the same during their lives, may stipulate for the payment of the annual interest to themselves. Or they may execute a bequest or legacy, by will, to the Anglo-American Board of Missions to the Jews.

THE HEBREW AND CHRISTIAN UNION, OR BROTHERHOOD.

The monthly meeting for September of New York Hebrew Christians was held on Sunday evening, September 13th, in the Camp Memorial Mission Chapel in Chrystie street. The monthly meeting of the New York Hebrew Christian Brotherhood is announced while we write, for Thursday evening, September 17th, in the chapel No. 68 Seventh street.

The meeting of the 13th was comparatively thin, from the remarkable heat of the present belated summer, which crowded the streets of that Jewish and Italian quarter almost to impassability with half-sweltering men, women and children. Yet the exercises were impressive, so far as humble, spontaneous, genuine out-speaking was allowed to men and women, young and old, redeemed from the curse of Judaism into the light and liberty of Christ's cross. It reminded one of the meetings of Mr. Freshman long ago.

A suggestion to the managers of these meetings is here pertinent. In heaven's name cut short the prosy addresses of the set preachers, and let time be allowed for the living testimonies of the redeemed.

THE CHRISTIAN ALLIANCE

Has the honor of being the only Missionary Society in this country which gives a place at all its gatherings to the work for Israel.

It not only sustains missions to Jews under its care, but extends the welcome hand to all workers for Israel.

When will other Missionary Societies recognize the same obligation?—*Immanuel's Witness.*

WASHINGTON, D. C.

Mrs. M. B. Graves, Superintendent of the Jewish work in our capital city, writes: "At last we have taken a hall for work among the Jews in a crowded Russian Jewish settlement. I put on the windows, 'House of Israel,' 'Gates of Prayer.'"—*Exc.*

HOW MANY?

Immanuel's Witness states that Rev. Louis Meyer presented at the late Conference in Maryland more than 450 responses from Hebrew Christians.

CONVERSIONS IN CLEVELAND.

Another Jew, a letter carrier and a man of excellent character, has recently confessed Christ and been baptized into the fellowship of one of the Cleveland Churches. This makes two Jews who have confessed Christ within the last few months. (Later two more).

OTHERS.

Mr. Morris Jacob, of Bellwood (Neb.?), writes, July 6th, "I have just received a letter from my sister saying that my brother Abraham is a redeemed man. He gave his heart to Christ last Sabbath night, and is now confessing Christ to all his friends. So you see the promise, 'Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house,*' is rapidly being fulfilled in my family. Now I am praying for my youngest brother and my mother. Her only excuse is that she is too old. But she is not too old for Him who saves young and old, so let us continue to pray."

Mr. Ritter, a Jewish merchant of South Germany, came over to America recently with his wife to visit our land. While on the steamer he found a fellow-voyager reading one of Rev. A. R. Kuldell's pamphlets. Mr. Ritter, who for years had been in a state of spiritual unrest, was so impressed that he came on to Pittsburg and sought out Mr. Kuldell. He definitely accepted Christ, and for some time has been under instruction for baptism.—*Immanuel's Witness.*

"FOR THE VINEYARD OF THE LORD OF HOSTS IS THE HOUSE OF ISRAEL." ISA. VI:7.

One Easter evening two laborers in this vineyard of the Lord sat together talking of their labors, and of all the difficulties of the seed-sowing, and the long time of waiting for any apparent growth, and as one seemed a little discouraged, the other told a little story

cheer her:

A poor old Jewess, apparently deaf, used to come regularly to a dical mission in the crowded Ghetto of a great city. As the ssionary spoke night after night of the Great Physician. who ld heal the soul as well as the body, one felt, looking at her, t she seemed the most unlikely soil for the good seed to pene- te of all the Jews who thronged that little mission hall.

Yet, on the most solemn day of all the Jewish year—"Yom Kip- r" (the Day of Atonement)—when every Jew, pious or care- s, assembles in the Synagogue, one of the missionaries passing rough a little park saw the dear old woman sitting there all one on a seat, and went up to give her at least a smile, when, to r surprise, she found that the old lady could hear, and that the afness was only feigned "for fear of the Jews!" And when ked why she was not in Shule (Synagogue) said that she be- ved rather in what the missionary said, than what they did in ule, for she said "He speaks the truth when he says that fasting d praying cannot make a clean heart, and I just believe in all at that missionary says."

Take courage, therefore, discouraged Jewish worker; remember at this vineyard in which we are privileged to labor is, indeed, e vineyard of the Lord of hosts, and that He Himself is the Hus- ndman, and that every seed we drop in prepared ground, will e day bring forth fruit, though He and we may wait long for it, d though some of us may spend years of toil in simply preparing e ground to receive that Precious Seed. "Be patient, therefore, ethren, unto the coming of the Lord."—*Selected.*

ZIONISM FUNDS.

Baron Hirsch left about fifty millions of dollars to be used in nding a refuge for persecuted Jews. South America was the eld selected as the place for colonization, but the scheme resulted failure. The money was left to accumulate in the hands of The Jewish Colonization Association," which holds these millions trust. This Association has had a bill introduced into the Brit- h Parliament to obtain legal power to put the whole amount in e hands of the Zionists. It has passed a second reading, which ssures the adoption of the essence of the measure. This bill ipulates that the money may be used "in any part of the world xcept in Europe"—thus removing any apprehension that the money ight be used to establish Jews in England or other European ountries. This will add fifty millions to the ten millions already the possession of this movement. Humanly speaking every dol- ar needed for the great scheme will be in hand, once this act is assed, and we may speedily look for great movements in Palestine. —*Watchword and Truth.*

[If the Sultan gets the money, we may also look for still greater oings in Macedonia and Bulgaria.]

THE COSMOPOLITAN JEWS OF TO-DAY.

A CHARACTER DRAWING IN CALCUTTA.

Among the wealthy are to be found a few orthodox individ
but many of them belong to the so-called "reformed Jews,"
have thrown over their allegiance to the Mosaic Law.

The majority of these hail from Germany, and are able to s
various languages; their surnames often lead the uninitiated pe
to imagine that they belong to other nationalities. The older
ple are the more orthodox, the younger generation is careless
indifferent, fond of dress and much addicted to the reading
trashy novels. The children, especially the girls, are educate
home by governesses, since the parents fear to send them to an
the schools. As a general rule Jews are chary of entering Chris
homes, fearing lest they should be expected to do homage t
crucifix, or image, or picture of Jesus, and they are never reall
ease until satisfied, on their accepting an invitation, that t
things will not be found in one's drawing-room. Even when p
ing a Christian church some of the more superstitious of them
try to undo an imaginory spell by casting a straw or other sm
object over the left shoulder.

Despite the difficulties in the way, Mrs. Lennard has secured
mittance into houses of several of these well-to-do Jewish peo
and has been generally well received. Out of such visits profita
friendships spring, and among this class of the community th
are already some who are seekers after truth.

One of the rich young Jewesses has not only been delighted
have the New Testament read to her, but has invited her frie
to meet Mrs. Lennard, so that it has been possible, under the m
favorable circumstances, to have a regular Bible-reading with
singing of hymns and prayer. It is worthy of note that this sa
young lady asked for introductions to Christian ladies at Darjili
and at present is following up her reading with their help.

The middle class Jews live in the heart of the city, and bei
very clannish are fond of living as close as possible to one anoth
Many of this class, though nominally orthodox, are woefully ig
rant of the deep religious spirit underlying the Law's observanc
and traverse it at many points. They are, moreover, great quibble
in matters of interpretation, and some of them could give points
this respect to their forebears of New Testament times.

Mrs. Lennard's account of a visit to a Jewish household will illu
trate in a startling manner the greed and atheism of certain of t
race. To the Jew's query, "Are you a missionary?" Mrs. Lenna
answered "Yes." "Well," said he, "my father taught me and
his children that we are to carry our religion in our pockets, and
teach my children the same. My belief is what my eye can s
and (stretching out his hand with the fingers made spread) wh
my hands can grasp. Madam, I believe in nothing. There is

od, and as for prayer it is never answered."

Mrs. Lennard has regular Bible readings with certain families—one such there are two grown-up boys, a daughter, and younger children. One of the youths, eighteen years of age, said to his mother, in Mrs. Lennard's presence, "Mother, dear, I want to be a preacher of the truth. Fear not, if I do the Lord will bless us with a blessing greater than riches can give us." Another family, after diligent search of the scriptures, became convinced that the Messiah must have come. Being made uneasy by their convictions they sought help from older and more learned Jews, but obtained no satisfaction, and in their distress sought help from Mrs. Lennard. Another Jew told her that he sat up for many nights reading the Bible to learn whether he was wrong or right in his adhesion to Judaism.

The third class of Jews are the poor emigrants who come from every part of the world, but chiefly from Jerusalem, Constantinople, and Egypt, imagining that Calcutta is a new El Dorado. Another reason for their coming in such numbers, and a more sensible one, is the freedom from persecution which they enjoy under British rule. They live in the slums of Calcutta and are illiterate and ignorant to a degree. It is difficult at times to distinguish them from the Mohammedans, with whom they occasionally intermarry, and who do not differ greatly from them in features or in dress. The children grow up with the wildness of street arabs, uncared for in body or soul, and when brought into such schools as those connected with the Old Mission Church they form most unruly and inattentive pupils.

A 'REPLICA' OF THE NEW YORK 'RED LIGHT DISTRICT.'

The stories which Mrs. Lennard tells of her experience among this class of people are very piteous. Certain of the parents do seem to realize the terrible condition in which they and their children are, and would welcome any organization which would rescue their girls from the moral dangers which immediately surround them.

Again and again they say, "Take our girls away. Provide them with a home—teach them." Questioned as to why they did not appeal to the rich Jews, they reply, with a shrug of the shoulders, "Some of us have tried the experiment, and our daughters come back greater sinners than before."

The last, but by no means the least important, form of work in which Mrs. Lennard is engaged is the endeavor to reach and reclaim the many Jewesses who are living lives of immorality. The ease with which a Jew can obtain a divorce is well known, and this fact leaves many of the innocent and beautiful young Jewesses of the Continent an especial prey to wicked and designing men. In all good faith the marriage is consummated and thereafter the journey is taken from the Continent, and especially from Constantino-

ple, to cities of the East. When here the wives are frequently
vorced upon some trumped-up charge, or are coolly deserted, wh
the so-called husbands—really agents—make off to repeat th
nefarious schemes. The condition of such deserted women, in t
midst of a city like this, may be imagined. Many of them ha
families, which adds to the piteousness of their state. Deceiv
deserted, forsaken, tempted, with starvation staring them in t
face, what wonder if they fall into abysses of shame!

To win their confidence Mrs. Lennard proposes to open and fu
nish a room in the district where these women live. Tea and r
freshments will be provided, also journals and newspapers, and
entertainments, addresses, and lectures she hopes to win their co
fidence and establish a base from which to do definite evangelist
work. A gift of 750 rupees from a lady in England makes it po
sible to anticipate at least a six-months' experiment without an
iety, and so soon as a suitable worker can be found and a roo
rented this scheme will take a practical shape.—*The Friend
Israel.*

THE NORTHFIELD SCHOOLS OF CHRISTIAN EDUCATION.

The late D. L. Moody, passing a hut, one time on the mounta
side, saw some girls about school age, braiding palm leaf hat
There was no school near them and they could not afford to go awa
to one. After a few questioning remarks Mr. Moody determine
to found a school for just such girls. That was in 1879. Th
school was Northfield Seminary. Two years later he established
similar school for boys, and called it Mount Hermon.

In the twenty years since then, these schools have developed s
that last year the total enrollment was about 1200, representing no
only nearly every State in the Union, but also many foreign coun
tries. That these students are the ones for whom the school wa
founded is shown in the report of the Principal of Northfiel
Seminary, who says: "Two-fifths of our girls have no high scho
within reach, and nearly one-fifth are farmers' daughters. Tw
fifths have lost either father or mother, or both. One-third ar
girls who have done something toward self-support, while fifty
seven more are being assisted by the Students' Aid Society an
scholarships." The annual report of the Principal of Mount Her
mon School has a similar import. Of the 725 boys registere
there, one-third are working their own way. This opens a way fo
sturdy, industrious fellows to prepare for college. At Mount Her
mon the ratio of applicants to vacancies is four to one; and thi
year at Northfield Seminary, for every vacancy there were seve
applicants. A strong religious sentiment permeates both schools
Daily chapel exercises are held, a well established church is main
tained, and students are required to pursue courses in Bible the same
as in Latin or Greek.

BIBLE REVISIONS REVISED.

Matthew xxvi:27—46.

31. The usual perversion of the future indicative to an imperative sense (running all through the English Bible) is here exhibited by one of its glaring instances, in the *decree,* so made by the versions, that "all ye *shall* be offended," etc. "Ye will all be stumbled (*skandalisthesesthe*) in me this night," is the shortest equivalent to the original words.

33. "But after I am risen" (*mela to egerthēnai me*) needs neither the added "again" of the A. V. nor the "up" of the R. V. In this verse, again, "offended" is twice used for *stumbled,* conveying only a false sense, if any, to the reader in modern English. *If* (R. V.) is good English for "though" in the A. V.

34. Again the decree, "Thou *shalt* deny me," in both versions, instead of the literal and proper indicative future, Thou *wilt* deny me. "Before the cock crow" was untrue, and unnecessary as translation. "Before cock crowing" would be a proper equivalent of *prin alektora phōnēsai,* and according to the fact.

35. The Revisers again change *though* to *if,* and also introduce the literal sense of *Kan deē me sun soi apothanein:* even if I must die with thee: a strikingly happy emendation.

36. "While I go yonder and pray" (R. V.) is also a striking as well as literal improvement in order of words, over the old version "pray yonder."

37. Neither "very heavy" (A. V.) nor "sore troubled" (R. V.) gives the full force of *adēmonein,* which is, at least, *greatly distressed.* Compounded of *a* privative and *dēmos,* country, it suggests *displaced,* or the customary word *distraught;* indicating that a confounding astonishment distracted the suffering Savior; which we know was the fact. The entreaty that this cup might pass from him, if possible, can in no way be accounted for, but by an unexpected and inexplicable anguish; no doubt the crushing moral weight of the world's guilt and damnation on Him "who *taketh* [to himself] the sin of the world." (The usual supposition that he was now for the first time mastered by fear of the cross, is too frivolous.)

38. "Even unto death:" what withheld him from death in that

agony, is told by Luke (XXII:43) "there appeared unto him angel, strengthening him;" while the agony wrung out b through the very pores of the skin: a phenomenon unrecorded medical annals, that I am aware of, and probably never repeate

39. "Let this cup pass from me" (A. V.) or "pass away f me" (R. V.). Neither of these is quite appreciative of *parelth ap'emou: go by from me.*

40. "Sleeping" (R. V.) is exact translation, and more eleg English than "asleep."

"What!" (for *houtōs,* both versions) seems quite the exclamat of a natural man, but not much like Jesus, and it is also quit free strain on the Greek word. Considering both the word and speaker, we would render it, literally: Were ye thus unable watch with me one hour? Observe that the reproachful *"could* not" is literally, and more considerately, *were ye not able* (c *ischusate*); recognizing physical weakness as the cause of the n lect; and adding, "the spirit [in you] is willing, but the flesh weak." It is to be hoped that we may sometime have this chang

42. "If this *cannot* (*ou dunatai*) pass away except I drink thy will be done." In this clause the Revisers correct the A. at two points.

43. "And he came again and found them sleeping" (R. V corrects "and he came and found them asleep again" (A. V.) al (44) "And he left them again, and went away and prayed a thi time, saying again the same words" (rather *word*).

45, 46. Although without a grammatical criticism to offer, cannot forbear a note on the contradictory expressions in the verses that have puzzled most readers. Some commentators say was an ironical permission to "sleep on." Some make it a r proachful query: Do ye still sleep on and take your rest? Remem bering the full humanity and tenderness of Jesus, we think he tru meant to bid his poor friends rest, as they needed to; but in a m ment, hearing the tramp of the hostile band, he realized that the was no time left for rest, and changed the word to flight for them "Rise, let us be going!"—far from intending to flee, himself, l would save them from harm and from the greater danger of perfi on their part. It is John (XVIII:8) who gives us the correlativ words of intercession for them: "If therefore ye seek me, *let thes go their way.*"

OCCASIONAL SUNDAY SCHOOL LESSON NOTES.

n the random rambles through the Holy Scriptures, which the ternational Committee" leads, the Sunday school teachers are le to become confused and lost, and what is to become of the dren's minds it would be difficult to describe. Scraps of Divine ory, interspersed with scraps of religion and scraps of morals; sages from the Old Dispensation alternated with passages from New, each wholly unrelated to the other; prohibit, instead of senting that comprehensive view of God and redemption which hould be the first object to erect before minds that are beginning hink and put things together. Nothing could be better adapted rear a generation devoid of clear and consistent religious con- ions or even ideas.

Under such conditions, the attempt to teach salvation in its ty as a Divine Plan of the Ages must be relinquished as to the nday school. There remains opportunity barely to point out the ader interpretation or relations of a passage, here and there, ch may be not apprehended or misapprehended, and sometimes lucidate an incomprehensible or indefensible translation which erved out as meat for baby theologues.

A case of the latter character is the "temperance" lesson for tember 20th, from 1 Peter IV, in which the Romish doctrine Penance is distinctly declared by an unnecessary rendering in h the authorized and revised versions, which, being at once tradictory of the tenor of the Gospel, and grammatically unnec- ary, must be erroneous. The rugged colloquial Greek of St. er has been too much for the translators at a number of points, here it has entangled them in error that is of more than minor portance. The correction should not prove too hard for a fair dent of the original Word in its unity. The argument refers k to that in the preceding chapter, thus:

Christou, oun, pathentos sarki—Christ, then, having suffered in flesh—*kai humeis,* ye also—*hoplisasthe,* arm yourselves—*tēn ēn ennoian,* with this very thought—*hoti ho pathōn sarki,* that who suffered in the flesh—*pepautai hamartias,* hath been made cease from sin [in the sense of guilt or condemnation which He e on our behalf—for He had no sin of His own to cease from— s putting away sin's condemnation from us] *eis to,* to the end t—*biōsai* [we] should in future live—*mēketi epiloipon chronon,* further the rest of time—*epithumiais anthropōn,* in the lusts of n—*alla thelēmati Theou,* but to the will of God. (It should be

noted that *ho pathōn* is "He who suffered," not *hath* suffered (
one). The tense is aorist, not perfect. Also, that *ennoian*
sion, "mind") is not mind in general, or state of mind, supp
by the translators to be the mind of Christ; but a parti
thought, specified in the context following.

The instance is of sufficient importance to call for a not
the passing occasion, and other occasions also may be seize
pointing out aspects of truth not obvious to all.

NOVEL PHASES OF PANTHEISM & ANTHROPOTHEI

The obsolete artillery of "No God" remains only on exhib
or on duty as corner posts. "All God" is the principle of mo
anti-Christian warfare. The tendency of the age lightly turn
pseudo-spiritual fancies in great variety. Faith in God is riva
rather than opposed, by faith seemingly overdone and so really
done. The ancient idolatry of Nature in material forms is ref
by a spiritualization of the same god, which is either invested
the attributes and honors of God as revealed in the Gospel (E
ism) or with all the powers of Deity necessary for creation
salvation, in Evolutionism. The process now favored consist
crowding out the Invisible God with a still more ethereal substit
as tenuous as the phantasms of imagination, and occupying
universe with—nothing. So we get around again to the re
everlasting 'cult' of gods that are no gods (nor anything else)
worship of vacuity admirably adapted to vacuous minds inflate
suitable education and literature with windy verbiage and dre
speculation.

Emerson began it by asserting individualism in will and wisc
as the all-in-all of a chaotic moral universe; getting rid of God
respectfully leaving Him outside of that sphere. Evolution
carried anthropotheism farther back, nearly to the bottom of thi
leaving God outside of all that is actual, and the universe its
architect and constructor. Eddyism—a cloud of mere illogical
biage, "impudently called science, and blasphemously described
Christian"—perfects the elimination of God by reducing all thi
to God, and God to nothing but a 'principle.' The holy and o
Reality which it affects to worship as God, has no reality outside
the creation, to which the supposed worshipper is himself the he

All these forms of impiety might be left by themselves to go
way of their no-less and no-more foolish predecessors, under

growing light and reasonableness of revealed theology. But the one master mind of them all, wise by experience, long ago found a reinforcement for his parti-colored system in the perversion of Christian faith to a tender for one or another scheme of anthropotheism. The practical elimination of God from Christianity itself has been effected by cunning indirection in various ways; most notably the interposition of a priesthood Church vicariously exercising divine authority; but the most subtle adaptation to the purpose, as related to present conditions, is an endowment of everybody with divine power at will through faith in His miraculous action at the call of prayer. The difference between this mode of commanding health by faith in Christ and the negation of disease by faith in the abstract Principle of 'Christian Science,' is not enough to interfere with the object of the Arch-deceiver, nor sufficient to be noted and repelled by the undiscerning minds of many who have inherited the Bible. The two seem to be forms of divine faith and truth without much difference between them, and thus 'faith cure' and 'Christian Science' not only operate alike in cruel and superstitious neglect of obvious duty to the sick, but support one another in the propagation of their respective doctrines and institutions. This is not stated from theoretical calculation, but from actual observation of the attitude of many devout Christians, and the remark might be extended to the case of Christian Evolutionism. Multitudes can see no great difference between "faith," on these different foundations. Is it not "faith," all the same, yea, and love too, and all the moral graces of Christianity assiduously and sweetly cultivated? So what is the difference? How uncharitable, narrow and bigoted, to condemn a root and stem that are decked with such beautiful flowers and sweet fruits!

An object lesson of great significance in this correlation of cunningly devised delusions, is their almost miraculous concentration and growth in the "Zion" of Alexander Dowie, which looms a gigantic cloud, while we write, already sweeping across the continent from Chicago to New York. The personal power that has been raised up to organize the elements of the subtlest anthropotheism under the banner of Christ, is this Alexander Dowie, who imposes himself on hosts of disciples as a prophet demigod in the name and actual personality of Elijah, commissioned to purge Christianity of all its existing forms and establish a new and universal Church on the basis of 'faith healing' and all things temporal and spiritual at the command of the faithful and obedient in "Zion."

HISTORICAL OUTLINES.

THE ABRAHAMIC BI-MILLENNIUM: LAST QUARTER, BEFORE CHRIST.

With Nehemiah and Malachi (some think to have been one) we bid farewell to the "open vision" of the God of Israel until the coming of the rejected and crucified King. We might perhaps date this abandonment from Daniel and his farewell prophecy, to keep the souls of the faithful until their Great Deliverer should appear; and count the vehement denunciations of Malachi (so closely tracing the very corruptions against which Nehemiah warred as the last Persian governor of the separate Jewish province) and his terrific prophecies of destruction, as a last trumpet of judgment for the incorrigibly impious majority priesthood and people of that time as of all times. Such it manifestly was, and may here be reread as a prologue or index to the probation period extended from the last Restoration to the final destruction of the Jewish nationality as established under its oft-profaned covenant before Sinai. The Jews had this last chance allowed them to return to the righteousness of the law and the pure observance of its holy ordinances, and so prepare to receive their King. On the contrary; as a people and priesthood, and as a general course, they audaciously profaned every sanctity of religion, morals and humanity; polluting Jerusalem and the temple with venality, sacrilege and murder, and bringing down on themselves the most frightful cruelties of the heathen despots to whom they were sold again and again by their priestly rulers. And thus Jesus found them: not, indeed, without a faithful if misgoverned and misguided "remnant," such as bled and triumphed for the truth under the Maccabees; or such as welcomed the call of John the Baptist to repentance, and ultimately filled the world with the Gospel of Christ. Thus mixed, though mostly as corrupt as the worst of their fathers, were the people of the restored Jewish commonwealth whose Historical Outlines are now before us; from their return into Palestine to their consummation of all human guilt and retribution from the blood of Abel to the cross of Christ. (Matthew XXIII:35 and Luke XI:50, 51.)

At such a juncture as this, we should preserve our perspective of history by a reviewing glance over the course of Divine administration as a unit; though it be at some expense of repetition.

The pre-Christian or Abrahamic age of the Divine Kingdom being, as every one knows, an exact bi-millennium, or 2000 years;

was divided, as few have observed, into four equal semi-millenniums of distinctly progressive stages in discipline and organic development. The first semi-millennium, from Abraham to Moses, was a period of patriarchal administration, while Israel was still a family. The second five hundred, from the Exodus to the end of the "Judges" with Samuel, advanced Israel from a family governed from God through inspired patriarchs, to a theocratic State under a Divine constitution, a national covenant with God as their Head, and a system of government and religion administered by a hereditary priesthood which represented God in a miraculous mediatorship of actual official inspiration at need. It was no condition of anarchy, such as commonly and thoughtlessly inferred from the statement that "in those days there was no king in Israel, but every man did that which was right in his own eyes:" that is, they were not personally policed by the omnipresent force of a central government, which eventually came to be necessary and grew up from the last judgeship, that of Samuel. Meanwhile, recurrent lapses into the idolatry and worse abominations of the heathen round about had brought nearly every second generation to dire oppression, and to transient repentance under reformers or inspired champions.

The Throne of David and the Temple of Solomon became the third *regime,* and stood typically, through the third semi-millennium; a period, like those before, of progressive probation and sifting, which ended again in the reprobation of the main body and the preservation of a seed remnant for a fresh departure. What sort of departure was made of it by them in turn (as a majority) is now before us, and has already been generalized. The leading features and conditions remain to be outlined.

First: the peculiarity of this period's impiety, which it added over and above all that had gone before, had a theoretical or literary form, in Talmudism, or the "oral law." Out of the labors of Ezra to diffuse the writings of Moses and the prophets among the ignorant and semi-heathenized populace, grew the institution of local synagogues, and with them, as a natural incident, the order of rabbis and scribes as commentators and expounders of the Scriptures according to their several humors and conjectures. According to predominant abilities, masters in the law rose to authority transcending (as seldom fails) the authority of the Divine oracles themselves. They reinforced the teaching independence they assumed,

by one of those great frauds founded on an allegation of Divine origin, like the Koran or the Book of Mormon, which have somehow achieved a marvellous success among mankind. It became their pretence—and it could have been nothing but pretence, showing the utter hypocrisy in which the "tradition of the elders" had its very fount and origin—it became their pretence that the whole mass of absurdities and perversions or contradictions of Scripture, accumulated in the voluminous Talmudical commentaries, was delivered, *verbatim* by God to Moses in the mount, to be rehearsed in the ears of selected disciples and by them committed to memory and handed down in the same way to generation after generation; until later learners concluded to write out their traditionary lore, or "oral law," for better preservation. The fabrication was taught as superior in quality and authority to the books of Moses, wherever it might be contradictory of them. It took the place of the Divine oracles, which are consequently very little known among the Jews to this day, and Bible teachers find it difficult to interest them in either the history or the teachings of the Pentateuch or Hexateuch. These they use merely as a *fetich* for ceremonial readings in the synagogues in a tongue by few understood. How false and subversive of true religion and morals these traditions were, is familiarly known, by specimens, to all readers of the reproofs of Jesus, on this ground, to the "scribes and Pharisees, hypocrites."

Nothing was wanting, then, to send the corruption of the national character, which, according to the prophets had already outvied that of the heathen themselves, down into the deepest springs of the moral nature, and to create that immedicable depravity that culminated in malignant rejection of the blessed words and works of the Redeemer. So much for the inmost condition to which the Jews as a nation rapidly grew after the Restoration, and attained in perfection and practice before the appearance of Jesus to be crucified by them. Its source in the corrupt imaginings of predominant teachers, so clearly exposed by Jesus Christ, must not be obscured by the fact that some features of Divine truth were preserved, or that probably some good men contributed their quota of mixed truth and error to the creed of Talmudism. The "Great Synagogue" is a fiction. composed of many distinguished and learned masters in the law, whom the Jewish authorities have enrolled together with their teachings, in one general convention or council;

although the real dates of their lives were separated in different generations, to the extent of two hundred and fifty years between Daniel, the first and chief of the pretended rabbis, to the latest of them, called Simon the Just.

Now, to throw a sort of visible framework across the great gap in our consciousness of Jewish history from Nehemiah to Christ, let us enumerate the Jewish rulers of that interregnum summarily; noting by the way the notable events with which any of them may be found connected.

First we note the high priests, who bore rule after Nehemiah, subordinate to the Persian governors of Syria (or, later, the lieutenants of Alexander) down to the time of Alexander's worst successor, Anteiochus Epiphanes; or from B. C. 409 to 166, when the revolution under the Maccabees inaugurated a series of military chiefs, and eventually of kings of Judea; the high priests being thenceforward politically subordinate to them. (1) Jeshua, who presided at first over the Restoration under Cyrus and his successors, for 53 years, to 484 B. C. (2) Joakim followed, 30 years, in the time of the grand failure of Xerxes against Greece, and to the governorship of Ezra, and died at B. C. 454. (3) Eliashib, under Ezra and Nehemiah, 40 years, to B. C. 414.

After this, Judea was governed as a sub-province of Syria, and the high priests thus subsided to sacerdotal and judicial functions. Joiadah, the fourth in line, continued 40 years, to 414 B. C. (5) Johanan, 32 years, signalized his term by killing in the temple his brother Jeshua, who had attempted to oust him from office. This first bloody extremity of profanation shocked even the Persian Government, which punished it by a heavy fine on the treasury.

(6) The term of Jaddua, 20 years, to 322 B. C., covered closely the times of Alexander the Great, and included the remarkable episode of his treaty with the Jews. (7) Onias I lived 21 years, to 301 B. C., throughout the conflicts of Alexander's successors, to the confederacy of Seleucus, Ptolemy, Cassander, and Lysimachus.

Next, a period of 125 years, covering six high priesthoods—of Simon the Just, Eliezer II, Manasseh, Onias II, Simon II, and Onias III, to 176 B. C.—passed without great events, but included those detailed in the prophecy of Daniel (ch. XI) and bring us to the era of unbridled corruption in the priesthood and consequent oppression by the monster Anteiochus Epiphanes.

The latter era opens with the sale of the high-priesthood by King Anteiochus for a sum of money, to Jason, brother of Onias III, who deposed him, and began the introduction of idolatrous heathen rites into Jerusalem, and sent presents to the patron god of Tyre. Then Menelaus, another brother, bought the high-priesthood from Anteiochus, deposed Jason, and the father Onias was put to death.

Then followed Judas Maccabæus and the famous Revolution, with the series of military leaders to which eventually succeeded the kings, vassals of Rome; mentioned, some of them, in the New Testament, and for that reason to be more particularly traced in future Outlines.

It was in the disturbed period following the Maccabæan revolution, that the Romans under Pompey subjugated Judea (63 B. C.) and began their turn of corrupt pro-consular administration and of pulling down and setting up kings at their pleasure.

The times of buying, selling and ravaging Judea, between the priests and the heathen king, and how ended for a time by the Maccabees and their successors, will be the subject of our next chapter. The Outlines are made closer on account of general ignorance of this momentous period (as related to the coming of Christ), and yet cannot in the present series be filled up in detail.

SPECIAL PERSONAL INSPIRATION.

We dare not, usually, question the coincidences of personal impression with Divine truth; but the following specimen does not tend to strengthen faith in the assurance of God's will so often found co-incident with personal designs: Rev. L. Villars (Methodist) in a paper on "The Second Blessing," published by himself, quotes from Bishop Fowler the incident of four young preachers who consulted their presiding elder concerning their desire to enter upon the state of matrimony. The elder advised prudence and prayer. To this each responded that his conviction was very deep, that he was being "led by the Spirit of the Lord". But the presiding elder was under necessity to say to them that they had all fallen in love with the same girl, and he did not believe that the Spirit of the Lord was in it. It is the more scriptural position that obedience to the mandates of the Word is the supreme virtue and grace of the believer. "He that hath my commandments and keepeth them, he it is that loveth me." (John XIV:21.)

SHOULD WE PRAY TO THE HOLY SPIRIT?

A correspondent remarks that while we are taught in the Bible to pray *for* the Holy Spirit, as given from the Father through the Son—or by the Son from the Father—it is nowhere indicated that we should address our prayers directly to that mysterious Power. Should we? she asks, and if not, why not?

We think we may, as we do, recognize the presence of the Holy Spirit with distinct thanksgiving for helps and monitions received, and with prayer for continued indwelling; yet without mentally separating the blessed visitant from the Father and the Son from whom He proceeds, and without offending the sense of reverence by using in representation the neuter pronoun "it" instead of the personal pronoun He or Him as used by Jesus and the Apostles.

AN IMPREGNABLE STATEMENT.

While the mental moods of men do indisputably change with the successive generations, or even within the shorter span of the decades, it is also true that there are "thought-words" which are not outgrown, in their essential features, as time goes by. There are truths which, having once been well said—perhaps as well said as the powers of human language, never quite perfect, admit—need not be said over again, and which certainly do not permit of being unsaid. There are thoughts— and "sound words" which are the concrete statements of thought—which never can be outgrown.

Among these never obsolescent thoughts are the conceptions of the divine sovereignty; of general and particular providence; of divine immanence; of the universal incidence of sin; of the provision of redemption through a divine, incarnate Christ; of the work of the Spirit; of the need of a new birth, or "regeneration," of the promise of sanctification through the same Spirit; of the missionary mission of the church; of the ultimate triumph of Jesus Christ; and of the final culmination of church history in the victories and majesties of the heavenly life in which the persistently and obdurately wicked have no part.

Truths such as these have often been denied, and again and again the proclamation has gone forth that one or another of them has been stricken from the creeds of the world, removed wholly from the field of academic discussion, "lost interest" for mankind, and henceforth to be reckoned among the antiquities of a past age. Neverthless human thought returns again to these sublimities of evangelical Christian teaching, for the simple reason that the conscience and heart of mankind cannot be satisfied by any less august view of God, any less radical view of the spiritual need of human nature, or less really remedial provision for the cure of sin through

the Cross of Christ. So long as the heart craves pardon for sin, justification from penalty, and support in its struggles against evil within and without it, just so long will the great evangelical thoughts of the centuries retain the belief, perhaps we may say the fascinated faith, of multitudes, to whom the sovereignty of God, as interpreted by the Cross of the incarnate Christ, is the greatest thing in history, and the only valid and comprehensive explanation of the universal mystery of existence.

The certainties of Christian faith can no more be removed from their eternal foundations in the character and revealed will of God than the laws of the natural universe can be changed, and are more stable, if anything, than the latter, in so far as a moral may be said to outweigh a physical necessity.—*New York Observer.*

WHAT WILL HAPPEN, AND WHEN, IN THE WORLD, AND IN THE CHURCH.

Some time since a visitor at the Observatory of Harvard University was desiring to look through their great telescope. Consulting a book of astronomical tables, his friend said: "A star will pass across the field of vision at 5:20 o'clock. The instrument was adjusted and the visitor, lying upon his back, applied his eye to the glass, his friend meanwhile standing with a small hammer in his hand and with his eye fixed on a tall chronometer clock. At precisely 5:20 o'clock the observer said, "There!" At the same instant his friend's hammer struck the table. The exclamation and the hammer stroke were absolutely simultaneous, although the man at the telescope could not see the clock, nor the man with the hammer the star. It was a wonderful coincidence—that passage of the star hundreds of millions of miles away across the object glass of that telescope, at the instant when the second hand marked the hour 5:20 o'clock. The wonder seems greater when we know that the book in which was the predicted position of that distant star was published ten years before, the forecast being based on calculations running back a thousand years. In the same book were other tables predicting celestial movements a thousand years still in the future—movements which we may be assured will prove as certain in fact and as exact in time as that which has just been noted. So perfect is the law of God, and so absolute the obedience of Nature to His decree. But the God of Nature and the God of grace are one; and His relations to redemption are equally definite, and are sustained by no less power than those which bind the universe about His feet.—*The Pacific.*

The tables of Redemption's stars in their courses are not made up, by any rules that are revealed, for our anticipative study. But they are not therefore the less definite and certain than the astronomical system. The purposes of God will come to pass (including our movements as well as those of the stars) every one at the day and hour and minute.

"Salvation."

Thoughts of Christ Life.

FIX YOUR EYE ON JESUS.

We hear this often. It is an inspired apostolical exhortation; Hebrews XII:2. It is the strength and inspiration of all the Christian life. But it directs us to two very different aspects of the object, Jesus: one, that of our suffering and atoning Leader: the other, that of our exalted and all-conquering Savior. The former is evidently meant by the writer to the Hebrews: the life, the conflict, and the sacrifice, of the Son of God and Redeemer of the world. While the second cannot for a moment be forgotten in the Christian warfare, there is evidence that it may displace relatively the first—that contemplation of Jesus that is more essential, primary, and fundamental, for any one who would be His disciple. The apostolical epistles are full, to overflowing, of that radical condition of the Christ life in man, our union in every way and sense with the life and work of Him who is our life. The spiritual union with Him in the Holy Ghost must become the spring of a life identified with His own in character, motive, practice and end. To realize anything of this result it is necessary above all things to keep the eye fixed on Jesus as He lived, wrought and suffered in our own nature and condition, and as we are called to follow Him, and to be "as He was, in the world." "As my Father sent me, even so send I you." (John XX:21.)

To be a Christian it is not enough to contemplate and follow Jesus as "holy, harmless, undefiled, and separate from sinners." All that is fundamental, but negative. The positive aspect wanting, one might indeed be supposably a resemblance of Him in feature, but not a follower, or one with Him, as He demands of us, in His divine mission to the world. "The high calling of God in the Christ Jesus" is not self-salvation. Instead of self-salvation, it is world-salvation, nothing less.

God knows what there is of salvation for one who simply takes the atoning death and resurrection power of Christ for his private perquisite as a believer and professor in His name. The risk of it, however, is too tremendous, at best, for any one who sets a value on his own soul. Am I *in* Christ? or *out of* Christ? It should not be a doubtful inquiry where I am, as to Christ, for it is in the first

place a visible thing. I cannot be following Him, in fact and action, without every one else and myself seeing it. It is a life of working and doing, as much as of praying, going to church, and abstaining from sins; and much more evidently than these. There can be no mistake about it, whether a man is wholly engaged in the work of Christ in the world, or largely in some other business.

But it is not easy for one by nature a sinner and an alien from the life of God, to be following Him who came of God's infinite love to save the world. We cannot follow such a leader while the eye wanders from His footsteps or the direction of His aim. There are too many incidentals by the way, to divert attention from the aim which is not always direct and immediate to view at every step. What Jesus would do if He were I, with my small share in the salvation of the world, must be estimated by the rule of proportion from what He did with the whole of that tremendous undertaking laid upon Him with His followers. How constantly, then, must I study His course and fix my eye on the same goal to which He steadfastly marched before me if I am His follower! while I study my own course as opened up before me in His steps, to see to it that I, like Him, may know and finish the work the Father hath given me to do.

It is indeed possible, and, alas, not uncommon, to do many things in the line of Christ's work, in a spirit that is none of His: a spirit of self-seeking for eminence or for achievement or for merit of reward, or even for the vain applause of men. Rarely, however, has the ultimate of self-sacrifice been embraced from such motives. But since it is possible, as allowed in 1 Cor. XIII:3, to bestow all my goods and give my body to be burned, yet without the Divine Love; it may be a special occasion for self-examination in the presence of God, when that height of self-sacrifice is reached, whether it is true sympathy and union of spirit with Christ, or a would-be superlative exaltation of self to some part in the glory of His cause and of His name.

That sympathy with the devoted Lamb of God, the all-suffering Savior! It is not the jolly thing that some seem to make of it. It is not, as some advise, to forget everything but his glorious exaltation to the right hand of the Father, and the joy of salvation to the uttermost by His almighty grace. There are hallelujah's and rejoicings for Easter; but they are a selfish kind of joy, that

worketh but death, if there are no hot tears for that black day that is called "Good Friday." The Lord's Supper is a feast of sorrow, love and sweetest gratitude; a toast drunk standing and in silence in commemoration of the death of deaths.

Before all else, keep your eye fixed on the CRUCIFIED ONE.

LIKE SOME OTHER 'CHRISTIANS.'

She is the little daughter of a prominent member of the Baltimore Bar. She was to have a lawn *fête* in honor of her eighth birthday, which occurred last week, and all her little companions were invited. It was a momentous occasion to the tiny hostess. All indications pointed to a joyful *fête* save the weather. Although the afternoon, when the entertainment occurred, proved all the most exacting hostess could desire, the morning broke with heavy clouds and occasional gusts of rain.

The little girl was in despair. She drew her mother aside. "Now, mamma," said she, "I don't want this repeated, but I lay awake half the night praying for a clear day. I might have prayed to St. S—— or St. U——, but I just didn't. I prayed straight to the Lord and I told Him if He would give me a clear day I'd give Him a quarter, and now look at this rain. He don't get my quarter."—*Baltimore Sun.*

Considering all the proportions, was this little maid's notion of traffic with God so uncommonly preposterous? On several occasions have we not heard a grown man, famed for zeal and devotedness, declare in effect that if God should allow his chapel to be closed for default of rent, he would never again open his mouth as a missionary? He could toil and suffer and slave, without salary, but if his mission were shut up this time, God would not want him to preach, and preach he would never.

Who knows but the interpretation was correct?

LOVE AS THE MEDIUM FOR FAITH.

Christ loved people into the truth; He did not wait until they had accepted the truth before He showed them His love. There is a hurry about love that there is not about truth, for if we miss the truth it still stays the same truth, and shall be seen such some day; but if we miss love, or the deeds of love, the hurt of it may last forever. Other chances may come, but that same chance will not return.—*Sunday School Times.*

"Salvation."

Where Christ is marching on.

A NATIVE AFRICAN CALLED BY THE LORD.

Ogbomoshaw, Lagos, West Africa, May 26, 1903.

Ten or more years ago, one of our members here in Ogbomoshaw bought a little slave boy, who had previously been sold into slavery for debt. This man bought him to work. I suggested that he send him to school. Much to my surprise he did so at intervals for two years or more. Not long before we went home on our last trip, in 1899, the man died, and in settling up his matters, this boy, now grown to a large boy, made arrangements to redeem himself, and went to work somewhere, and we lost sight of him. After we returned to our work, and got our training school better organized in 1901, this boy, now a tall young man, came to me asking to be received into the school. He had become a hard smoker, and I refused to receive him on this account. In a few days he returned, saying he had given it up, and I received him. He has never taken up the habit again, now over two years. He said he wanted to prepare to work in his own town. After two years in school, in which he made good progress, he spent his last vacation, January, 1903, at home. Returning, he said his people wanted him to come home to teach their children, as he had promised, and an elder relative came along to ask me to let him go. I urged him to spend at least another year in school, but to no avail. He returned home, and after two months he came back to me, reporting ten children under instruction, and several adult converts, and begged me to let him have some school books. I supplied him with books, and gave him a little money, less than $5, as I knew he had nothing to live on, and was giving his whole time to the work.

As I was in that direction on this trip I thought it a good time to go and see it. An hour before reaching the town, we saw it spread out before us like a map, and were surprised to see so large a town. A large river runs near, which we crossed just before reaching the town. The young man did not know we were coming, so going straight to the big market, which every town has, we sent out searchers for our man. In a little while he came, cleanly dressed in a plain school dress he had when he left us, and he soon had us quite comfortably lodged in his piazza, where, with cloths hung up we made private rooms for ourselves. Our students preached in the town, we visited the king and a second chief, both of whom had given boys to the young man to train, and saw a place on a high knoll, which they had chosen for a meeting house, where we had a fine view of a large part of the town. In the evening, a beautiful moonlight evening, the school children, thirteen in all, came and

sat down on mats near us, and before we knew what was up they were repeating large parts of Scripture, about half of our catechism, and parts of hymns. We were greatly surprised at the progress the young man has made in the work in so short a time, less than four months. He has about twelve converts, adults, eight of whom he thinks are ready for baptism, but unfortunately, not knowing that we were coming, they were scattered on their farms or in other towns trading, so we saw only three or four of them. The young man says he will bring them to Ogbomoshaw in about a month for examination, and if accepted, for baptism. We were greatly surprised at the size of the town.

It is a promising work, and one that will grow without much expense to us. Many doors are closed to us, but there are many more open doors than we have men to enter. C. E. SMITH.

P. S.—July 1, 1903. Last Sunday morning, June 28th, I was permitted to baptize eleven converts, the oldest perhaps forty-five years old, and the youngest about nine years old. The young man I wrote you about came here last week, a two days' journey, bringing these eleven converts, asking for baptism. The oldest was his mother, who has shown her faith by helping to support her boy while he did the Lord's work. Another was his sister. There were five young men, one boy, the son of a chief, a very bright boy, and three girls. The little boy is our boy. We have taken him under our support, and will have him in the mission when we return. The young man has been at this work only since January, but I have never seen a company of converts more thoroughly instructed, and the little boy the best of all. * * * * So we have a work, unsought by us, starting with a church of twelve members, a day school, and more converts asking for baptism. It is from the Lord, and is wonderful in our eyes. C. E. S.—*Foreign Mission Journal* (*Southern Baptist*).

CALLED OF THE LORD IN ITALY.

Florence, July 30, 1903.

There is a city called Matera, in Southern Italy, between Naples and Taranto, of about twenty-five thousand inhabitants, where a certain Loporfeido (which means white monk) has gained a large influence over the population. He is not an evangelist, but has been laboring among the people, trying to better their social condition, and at the same time liberate them from the hurtful influence of the priests. Near Matera is Miglionico, where we have an evangelist, Signor Piccinni, who, for about one year, has regularly preached to the followers of Loporfeido. As a consequence Loporfeido and twenty-six of his disciples have accepted the Gospel. On the first Sunday in July, at 5 o'clock A. M., the whole number was baptized in a little river about ten miles from their home, whence some of them had walked. The indications are that others will follow.

In Consandolo, a little village near Ferrara (Savonarola's birthplace), we have a very promising work. There are forty catechumens, who are preparing for baptism. There is also about the same number in the Sunday school. Among those who frequent the church are many fathers and mothers, which is a good sign.—*D. G. Whittinghill in Foreign Mission Journal.*

BRAZIL OPEN TO THE GOSPEL.

Our church has been passing through some severe trials recently, but often the house is crowded, and there are many inquirers. The spirit of liberty is coming over the people. In all my travels since returning from the United States not a stone has been thrown or any attempt made to disturb public worship. In the city of Cattelle I attended a civil marriage with two priests, canons of the Romish Church. Then next night I was invited back to banquet. where I met the canons again. In that city I was entertained by a brother of one of our State Governors, who accompanied me to marriage and banquet. The fame of our school makes friends for me all over the State. Was invited by the Director of Normal Institute in that city to visit school, also to attend classes in another boarding school, same city. All were reading our books and tracts, and many expressed their favor of the Gospel. More workers! More workers!—*Z. C. Taylor, in Foreign Mission Journal.*

REMARKABLE WORK IN PORTO RICO.

Among the simple mountain people of Quebrada Limon and Belleza, within fifteen or twenty miles of Ponce, the Gospel has been so preached in the power of the Holy Spirit in chapels and from house to house that the whole aspect of affairs is completely changed. The priests of the Roman Catholic Church, not thinking it worth while to pay any attention to such poor, out-of-the-way people, they may be said to have had no religion, but they knew a good deal about dancing, drinking and gambling. The majority of the men and women living together as husband and wife, some of them having large families, had never been married, simply because it was impossible for them to obtain the money which the priest demanded for marrying them.

In about three years, God has so wrought by His Spirit through His Word that probably eight or ten thousand people have heard the Gospel, over four hundred have seemed to really accept Christ as their Savior, the parents in nearly every home are legally married, the dancing, drinking and gambling may be said to be now unknown, and the praises of the Lord Jesus may be heard in hundreds of homes, and from the hill tops, as the people come in procession, increasing in numbers as they come, to the different services.

The missionaries, Rev. Manuel Ferrando and his wife, and the whole of the work of this mission are supported by the Church of the Atonement (Reformed Episcopal), Germantown, Philadelphia,

Pa., and the various Bible classes conducted by the pastor, D. M. Stearns, and by some friends in other lands.

The two centres of the work are at Quebrada Limon, about seven or eight miles from Ponce, up among the hills; and Belleza, about as much farther on the very mountain top, probably three thousand feet above sea level. Neither of these centres are accessible by carriage, but are easily reached by the faithful mountain ponies, which safely carry the rider up and down the steepest hillsides and by the most difficult of rocky paths. From these centres ten or twelve other stations are reached, varying in distance from the centres from a half hour to three hours by pony; but all the houses in the whole district are regularly visited by a band of seven or eight Bible women, who go out by twos from house to house; and little girls also, of ten or twelve years of age, go from house to house proclaiming "Peace to this house," and asking if they may come in and sing and read the Bible to them. Even younger children, who have learned to read, vie with each other in this house to house work, often walking many miles to do it.

There are chapels at Quebrada Limon and Belleza, and smaller chapels at some of the other stations. At Quebrada Limon a substantial brick chapel is in process of erection. This chapel will have connected with it dormitories for the Bible women and the young men who have already offered themselves for the work; as well as dormitories for the orphans, of whom twelve or thirteen are already in the home, and at least fifty could be obtained at once if there was room for them.—*Kingdom Tidings.*

PRESBYTERIAN ITEMS.

GIVERS.

A clerk in California subscribed a month's salary—$60—and raised in addition, $135 in order that the church of which he was a member might have a foreign missionary pastor. The church now has its pastor in the foreign field.

A Western farmer with two substitutes in the field writes: "As long as I am on top of the sod, I shall give not less than $1,500 a year to the Board of Foreign Missions."

A Sunday-school scholar of Fidelia Fiske, past four score, gave a thousand dollars in cash, and land worth probably ten thousand dollars, for a memorial to the teacher of her youth whose principles of giving have never been forgotten.

A godly couple, in gratitude to God for special mercies, sent a check of $5,000 "for the work of the Board."

A lover of missions sent $15,000 that the work of the Board might be enlarged.

Best of all: Poor Indian girls in a Home Mission school in Indian Territory, with hearts full of gratitude for what missions had done for them and their people, sent five dollars for the girls in heathen lands!

AFRICA.

The church at Efulen, near the grave of Adolphus Good, is crowded every Sunday with more than 600 worshippers. The boarding and day schools have an average attendance of 150. If accommodations permitted, 200 more could be enrolled. Not more than three come from any village—thus the light spreads. Not having books enough, the missionary whittled out of a block of wood an alphabet and printed a set of reading charts for the scholars.

At Elat, 400 enrolled in the school. More than sixty boys have expressed a desire to become Christians. The Sunday congregation averages 700, inquirers' class, 134.

CHINA.

Ten years ago, Rev. A. A. Fulton began work at Canton. In four years, less than 40 baptized. During the last four years nearly a thousand adults were baptized. In less than two years he has baptized 870 men and women, and 103 children. In the whole Canton field the adult baptisms this year number about 1,100. Rev. Andrew Beattie reports great progress in his field, many new chapels built in whole or in part by native Christians.

At Changsha, the new station of the Board, a conference of 32 workers representing all the denominations in Hunan, was held in June. Three years ago it was considered dangerous to *enter* Changsha. Now a three-days' missionary conference is held with representatives from all the societies at work in the province. The Gospel is growing in Hunan, so is Christian *comity*.

Thirty-one former scholars of the South Gate School at Shanghai, recently gave $1,300 for the building of the First Presbyterian Church at Shanghai.

The attendance at the street chapel at Chefoo averages 800 a day. On the Chinese New Year, 5,000 women and children attended special services.

INDIA.

A noted member of the Brahmo Somaj and his entire family were received into the church at Lahore during the summer. The son is a student at the Forman Christian College.

A contributor of the Board writes: "Nothing appeals to me so much as the Indian orphans. To give them a Christian home and instruction for the insignificant sum of fifteen dollars a year—what grand possibilities are here." This friend supports a hundred orphans.

KOREA.

The record of the year for Pyeng Yang shows 971 baptisms, 1,725 catechumens, a total of 2,696. Native churches are pushing out into regions heretofore untouched by the Gospel. The members of the Pyeng Yang church were so touched by the recital of the persecutions in the Whang Hai Do Province that they raised funds sufficient to send two evangelists to this disturbed region.

MEXICO.

The members of the Mexican church last year averaged nearly $5 (Mexican) each for church contributions. This is a magnificent showing for so young a church.

PHILIPPINES.

Since the establishment of the work at Iloilo, 212 adults have been received into the church. More are coming all the time.

At Leon, fifteen miles from the foothills of the mountains, a church was organized and the people carried canes for five miles and then floated them down the shallow river to the place where the chapel is being built. A small boy in the morning would go from house to house and gather a handful of rice from each inmate to feed the workmen. The land on which the chapel is being erected cost one dollar.

At Cebu Mr. Rodgers in a recent trip baptized eleven, one of them an ex-General in the Philippine army.

THE ABORIGINAL SAVAGES OR 'HEAD-HUNTERS,' OF FORMOSA.

Here are more than 100,000 souls, of a hardy race which has held almost half the great island of Formosa for centuries against the swarming and aggressive settlers from the mainland, and as yet wholly without the Gospel. That these wild head-hunters are amenable to kind treatment has been proved by the remarkable work of the Japanese forest planter, Mr. Dogura, a Christian gentleman of wealth. He told me he would gladly support a Japanese missionary who would give himself to the savages for their evangelization. The Japanese magistrate has a Christian wife, the only Japanese woman in the neighborhood. She is a trained nurse and ministers to the sick and wounded among the natives. She said to me with much feeling, "I am trying to learn the language of these savages, so I can tell them about God. For I know that when they learn about God they will stop cutting off human heads. They believe in God, but their God is a cruel God, and they think their God likes to have them cut off heads."—*Assembly Herald.*

A NOTABLE DONATION.

The American Board has received in its history few gifts that mean more than the one accompanying the following letter just received: "I love the cause of missions and send the inclosed as a thank-offering for a special blessing. I am an orphan girl and do housework in a small family. I only earn a little, two dollars a week, and wish I earned more so I could send more, but this week's wages I gladly give (with an earnest prayer that many more may give as they have means.") If every supporter and friend of this Board would immediately respond to the needs of the hour with a gift amounting to one week's income, there would not only be no debt, but the work on the field would receive a marvelous impulse. —*Missionary Herald.*

GLIMPSES OF SUNDAY SCHOOL MISSIONARY WORK.

From the S. S. Missionary, Organ of the American S. S. Union.

LIVELY WORK.

Missionary Tousey, southeastern Ohio, found a little town of 600 people without church, Sunday school or any religious service. There was only one follower of Christ among all these hundreds. Mr. T. preached the old, old story, and now they have more than 100 children in the Sunday school. Eleven of the older people accepted Christ, and since the meetings closed several others have confessed Him.

Missionary Reist, student missionary, southwest Pennsylvania, organized four schools in the first eight days of June.

Missionary Cleveland, northwest Michigan, opened four schools during the month, gathering in over 100 into Sunday school.

C. M. Peck is rejoicing in a very large crop of new Sunday schools. He organized seven schools in one month.

During the month Mr. Caress organized seven schools, bringing in nearly 300 children. He visited a school organized two years ago. A few months ago an evangelist held meetings there, a church was organized with fifty-five members, *and thirty-one of them came from the Sunday school, and four or five others* from that school went into other churches.

Mr. Davies, of southern Ohio, during May opened nine schools.

Missionary Rankin, of southeastern Indiana, during the last quarter organized ten schools, with forty-six teachers and 428 scholars. Smith Union S. S. was organized in a district where no school had been held for fifteen years. Ten young people from Center Union have united with the church.

Mr. White (N. E. Michigan) says that as he was leaving for a trip into an Amish neighborhood a minister said to him "You can do nothing over there. They don't want Sunday schools." It meant a trip of nearly forty miles, part of the journey through the plains and through the jack pine, under a hot sun, but he succeeded in organizing a very good school.

Missionary Carter, southern Indiana, in organizing one school, was privileged to lead a whole family to Christ, father, mother and four children.

B. E. Kingery writes: During the past two months I have organized seven Sunday schools having 29 teachers and 337 scholars. In Marquette, Ill., I found no Sunday school or religious service. I called at the home of a German family and told them my mission. The father wept as he begged me to begin work there at once. He said his heart ached to have to raise his children amid such surroundings, but as he could do no other work but mining he was compelled to stay.

UNDER DIFFICULTIES.

A few weeks ago I organized a new school at S—— (Iowa). This was difficult, for there was a bird-shooting a few miles east, and a ball game three miles west. The key to the school house could not be found. I found two boys, gave them twenty cents and asked them to call at every house, and announce a meeting to be held in the school house at 8 o'clock. I then found the city marshal, and asked him to open the door for me. He raised the window, entered the building, and removed the lock with a hatchet. This being accomplished, I thought of ringing the bell, and with the aid of a plank as a ladder, and a boy who climbed the roof, the bell rang out merrily on the evening air, calling the people together. They came, and now we have a fine school in that city of 500 people.

J. H. BUCKLEY.

SOUTH CAROLINA.

One writes: "Recently I was in a community that was six miles from the nearest church; besides this, they were cut off by two large rivers, and with almost impassable roads. In another community, with the rather singular name of Sodom, I met with better success and organized two schools. This section is made up of small, one-horse farmers—the land is a poor slate-stone—and they barely make a living. Their homes are of the most primitive kind, and very poorly furnished. No books or pictures adorn them, and living eighteen or twenty miles from the railroad, in such a backwoods region, you may know they need help and encouragement. I found some bright boys and girls there, and I think the Sunday school will prove a good substitute for the amusements in which they engaged on the Lord's Day."

A BOY AND A BOOK.

One day it was necessary for Missionary McTavish to make a trip through the woods with nothing but an old trail to go by. He secured a boy for a guide. As he turned to leave, the missionary gave the boy a Bible for his kindness. He looked up into the missionary's eyes with a flushed face and said: "That is the first book I ever owned." Some time later the mother of that boy wrote: "I want to thank you from the bottom of my heart for that Bible. My boy reads it morning and evening, and every spare moment of his time."

Another missionary says: While visiting at one of the homes in Rose Bud district I asked a young man if he had a New Testament. He said he did not know what a New Testament was.

At another place, a girl asked her mother, "Maw, what is Sunday?"

"NORTHLAND AND BETHANY RECORD."

The headquarters of the Northland and Bethany Missionary Association, which for the last five years have been at Mellen, Wis., are changed to Hurley, and after Sept. 1st all communications should be addressed to Bethany Home, Hurley, Wis.

The Lord has sent some new workers into the Northland work, but we are praying the Lord to send forth more. The needy fields which we have not been able to supply with workers, and which are more destitute of the Gospel than can well be described, are far more in number than those which we have been able to reach.

CHRISTIAN INDIANS IN THE NORTHWEST.

We wrote you in our last letter that we were praying for some of the Christian Indians from other reservations to visit these Indians, and testify for Christ here. May 14th two came down from the Odanah reservation to help us for a few days. We had some good meetings, to which some of the Indians came regularly. As they listened to these men, the tears coursed down their cheeks, and their hearts were touched. Indians pride themselves on a stoical bearing, and an ability to refrain from tears. I have seldom seen them weep at a funeral, but when the Holy Spirit touches their hearts they are softened, and the tears come.

It was a great blessing to have two Christian Indians with us. One of them, the elderly man, became a Christian when but fifteen years of age, and acted as interpreter for a Baptist preacher when but eighteen. He has worked for Christ ever since, and is one of the most faithful workers at Odanah. He is a kind-hearted, sweet-spirited and humble Christian. His life is a constant testimony for the Lord. His talks and prayers are short, but the Holy Spirit speaks through him, and the power of God is felt. The other is a middle-aged man, and a much younger Christian. Before he was converted he tried paganism and Romanism, and the sinful pleasures of the "Pale Face." He is one of a number of licensed local preachers, and, as far as I know them, his life is one of the most consistent among them.

As soon as we began our work the Romanists hurried down and had meetings over Sunday. Some were kept away by this, but the Lord used the testimony of these Christian Indians to stir up some to seek the Lord. At the close of our meetings we went to another reservation and held a few days' meetings there, and visited in the homes. The Lord blessed us there. We have just returned, and are very weary. We fear we shall not sleep much to-night, as there is a medicine dance in progress, and the noise of the drums is deafening. The Lord is with us and leads us all the way. Pray for us.

Your Sisters,

F. E. M and L. A. H.

"Salvation."

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Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of 'Salvation' to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

ORGANIZE!
For the Evangelization of the Jews in their present Great metropolis, New York, U. S. A.

THE ONE DEFINITE NEED OF THE HOUR.

There are already some scattered *nuclei* of Christian endeavor for the neglected and unevangelized Jews of New York, and many more, no doubt, have a potential existence awaiting only an organizer. In this city, we have an infant brotherhood of Hebrew Christians and their Gentile friends, which wants only a purpose and an impulse to make itself the central nucleus of a House of the Lord here in material form.

Members of different denominations, and of denominational missions, are combined in this brotherhood, and gather in its meetings. Most, indeed, of those who can be interested in the evangelization of the Jews, are members of some denomination. Inside of this brotherhood, however, there can be no denominations but that of Christ. Whatever separations may be imagined expedient in missions to the heathen, a moment's reflection will show the fatuity of preaching to the Jews, of all men, a Presbyterian, Methodist, Episcopal, or Baptist Church Gospel. The Gospel of Christ, pure and simple, is enough to ask a Jew to receive. Give him after time without limit, to study the variations we make on that theme; but let not his attention be here in any manner distracted from the Person of a crucified, risen and glorified Messiah. We do not wish to disparage or discourage any good work in any form, but we do wish that true believers of every shade would keep their cherished colors and names for a more convenient season, and come together as

Christians only, to show the Jews "Jesus only." In most cases, no doubt this is their intention.

The Christian and Missionary Alliance (Rev. A. B. Simpson), which recently concluded its twenty-first annual convention in this city, has set an example to other organizations in giving the Jews a standing place among its objects of gospel benevolence. Thirteen Jewish Sunday-school children were introduced to the convention on one occasion, (thirty-five on another) together with the other children of the Sunday schools, in the public exercise of sacred song. This is a good beginning, at the right end of Jewish, as of Gentile, life. They have also "Bible windows" and tract distributories; and Mr. Brown of Philadelphia, a well known patron of such work in that city, has for some time sustained a gospel depot at No. 210 Chrystie street. We take it for granted that any peculiar views of the ultimate development of Christian faith on "the Church's one foundation . . Jesus Christ the Lord" can be reserved for eventual consideration by believers when prepared to "leave the *principia* of the doctrine of Christ, and go on to perfection" as they may find it. There is every reason for faith in Christ to present an undivided front to Jewish unbelief, and no valid reason for advancing a broken line of sections under party banners. Not to suggest disbanding to re-organize, but to fuse together by individuals, as one body for the evangelization of the Jews, is the aim of these remarks, and the whole bent of "Salvation," and also of the Anglo-American Board of Missions to the Jews, as we understand it. That Board offers both its corporate and personal responsibility, and its financial depositary, in trust for the safe-keeping of funds for the erection of a Union Hebrew-Christian Institute of comprehensive design, in the city of New York.

Returning to the infant brotherhood of which we have formerly spoken, we beg leave to suggest two things: (1) That for any practical result, such an association must have a definite practical object before it, and become a unit in systematic activity, with every man and every woman in place as some particular part of the machine. A mere crowd of a thousand men, though every one a hero of the Iliad, would be no match for a hundred men welded into one by military organization and discipline, every man knowing his place and keeping it. All the great forces of history, political, ecclesiastical, or whatever, have been, and will be, unit organizations founded on a unit aim. The obvious foundation for a Christian

and Hebrew Union or brotherhood, is the object of building and fortifying at least one central institution of religion according to Christ.

The second requisite to be suggested is that the body in question must be fed. Financial support is implied in the former suggestion. Here we have in view a more vital necessity than money for expenses —mental and spiritual nourishment. There is no living without continued mental activity and growth, in such a cause as the propagation of Christian faith in a race so intellectual as the Jews. For this, and for other special reasons, the Christian Hebrew Union must be a student body as well as a working body. Devotional exercises in common for all are necessary means for spiritual stimulation. But deep delving in Bible knowledge, under instructors who can impart more than common-place rudiments, should be a regular exercise for every one in such a society. In a word, it should be a biblical institute for all, as well as a working system for all; for believing Jews, for inquiring Jews, and for casual visiting Jews.

TOO LATE TO "CONVERT" JESUS TO JUDAISM.

M. Lazarus, of Meran, Austria, says (like many other Jews today): "I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus and to reclaim Him for Judaism."

Jesus has many "friends" of this sort, among Gentiles as well as Jews, who would "reclaim" Him to their views (great Power that He is) by obliterating His Messianic character and claims as the Son of God, One with the Father, and as "the Lamb of God that taketh [on Himself] the sin of the world." The priests and rulers of the Jews would have been glad to "reclaim Him for Judaism;" but they could not and therefore crucified Him, "because He said, I am the Son of God." The words recorded of Him by the Evangelist John can never be rubbed out by those who do not like to accept them. They are rubbed into the whole history and consciousness of the Christian Church in its every form. They are inextricably wrought into His "great personality," the warp and woof of His biography and teachings, and the structure of His imperishable kingdom. You must come to Him: not He to you.

VIENNA.

Pastor Kameras (British Society) has recently baptized five Jews whom he instructed in the truths of the gospel.

PERSIA.

Mr. Narollah (London Society), who is doing a noble work among the Jews in the empire of Persia, says: "The Jews of Meshed, who number about 5,000, became perverts to Mohammedanism by force about fifty years ago. They have written to me a letter enclosing a cheque for 100 kraus for some Scriptures in Hebrew. They asked me to pay them a visit to see what could be done for them. I have packed up two cases of Bibles, Testaments, and tracts, which will be sent to them by the first caravan. Since Dr. Joseph Wolff visited Meshed, no missionary to the Jews has been there; and I hope to go there."

JEWISH WAIF'S SINGULAR EXPERIENCE.

Born and partly bred in one of those foul-smelling, cheerless, and roomless tenement houses of New York City, I naturally took to the streets, and consequently eluded all domestic restraints and escaped the rigid education of the ordinary Jewish lad. In St. Louis I naturally continued my wild, roving street life. My first friend in St. Louis was a colored boy about my own age. In the course of time I almost lived "wid de niggers." God bless them!

One day one of my negro playmates invited me to go "to church" with him. At this time I was perfectly ignorant of such realities as God, man, sin, righteousness, and the future life. I was too young, for one thing, too independent of any domestic influence, too obstinate, and too wild. The wild singing of the darkies appealed to my wild fancy, the whoops, the yells, the screams, the frightful facial contortions of the negroes, profoundly impressed my untutored nature. I went again and again; and one day a convert asked me to come to the "Mourners' bench," known variously as "mercy-seat," "altar," "chancel." I did this without the least intelligence as to what I was doing.

Gradually by the aid of my white friends and my colored friends, I began to see the gravity of my action and the importance of continued effort of learning to discover the theory and practice of the Christian religion.

Almost eight years have passed, and I have studied, in addition to the Bible, the leading works of leading Christian scholars in our land and Europe, and I have never once regretted the step, unintelligent as it was, I took.—*Bernard Gruenstein in Immanuel's Witness.*

CEASE YE FROM MAN.

As long as we are something, God cannot be all, and His omnipotence cannot do its full work. That is the beginning of faith—utter despair of self, a ceasing from man and everything on earth, and finding our hope in God alone.—*Kingdom Tidings.*

CHRISTIANITY AND THE JEWS.

A HISTORICAL RETROSPECT: BY H. ZECKHAUSEN, M. D., NEW YORK.

1. Early in the second century Ariston of Pella, a Jewish Christian, published what we would call a missionary tract, in the form of a discussion between a believing and an unbelieving Jew—Jason and Papiscus. About the middle of the same century Justin Martyr wrote his well-known "Dialogue with Trypho the Jew." It is a treatise which deservedly, in spite of its many shortcomings takes a high place in the history of conscientious attempts to win Jews to Christ.

About half a century later we come across Tertullian's vigorous defense of Christianity against Jewish attacks in his "Adversus Judæos." His arguments from prophecy, as fulfilled in Jesus and corroborated by the peaceful conquests of His church and its transforming influence, are essentially the same as those which the Christian missionary employs today.

It seems only natural that the greatest of the fathers of the church, the learned Origen, who united with Jews of every kind, and had a very repectable knowledge of Hebrew, should have devoted his attention to meeting the difficulties, as well as the objections, of the Jews. His book, "Contra Celsum," is a reply to the work of the pagan philosopher Celsus, who introduces a Jew as disputing with our Lord and His disciples, and adducing arguments and insinuations against Christianity that have been the "stock-in-trade" of Jewish controversialists ever since. . . .

In the distant East, in the fastnesses of the mountains of Kurdistan, the Syrian bishop Aphraates also clearly saw his duty, not only to endeavor to preserve his flock from the attacks of the Jews, but also to lose no opportunity of meeting them in fair dispute or to win them for Christ, both by voice and pen.

Would, indeed, that all the means used during the succeeding centuries had been as peaceful. . . . It is one of the most evident marks of the greatness of Gregory the First, that he urged upon his bishops that only fair means should be used; for it was quite un-Christlike to attempt to win men to God by force. But his is not the only case in which the Pope's subordinates have understood the true spirit of the Papacy better than the Pope himself. Besides, he himself did not always carry out his own principles, for he was not above offering pecuniary advantages to Jews on their conversion, satisfying his conscience with the remark that even if they did not themselves become good Christians, at all events their children would. We fear that this fatal delusion has perpetuated itself down to our own time, and has brought frequent disgrace upon the Christian name.

2. With the period beginning with the seventh century, and ending with the commencement of the Reformation, we enter on a time marked by a deep knowledge of Jewish writings on the part of a few,

by the crassest ignorance on the part of the many, and, generally, by shameful treatment of fellow-believers in the foundation truths of true religion. . . . There was exhibited much zeal during this period for the conversion of the Jews, especially since the advent of the Franciscan and Dominican preaching friars early in the thirteenth century caused a great stir and revival in the church. Numerous and learned controversial treatises against the Jews were published, and called forth refutations on the part of the rabbis. Christianity, though unfortunately in the Romanist garb, was being pressed upon the attention of the Jews in the south and west of Europe; public disputations with the champions of the synagogue were held before kings and bishops; a spirit of inquiry was aroused and many converts were men well versed in Jewish lore, and it was mainly due to their challenges that the public disputations were held. So Donin, after his baptism, called Nicolas of Paris, debated at the French capital in 1239 with the celebrated Talmudist, Rabbi Jechiel, and Paulus Christianus of Mompellier defended his views against the well-known commentator Nachmanides at Barcelona in 1263. Other learned converts, like Peter Alfonsi, Nicholas de Lyra, Petrus Galatinus, and especially Solomon ha-Levi, afterwards Bishop Paul of Burgos, guardian of the infant king of Spain, sought to win their unbelieving brethren by written expositions of the Christian faith, generally composed in the form of dialogues. The most important of all these controversial works, however, is that published in 1278 by the Dominican Raymond Martini, who was not (as seems pretty certain) of Jewish descent. "Pugio Fidei" (The Dagger of Faith), as the bulky volume is styled, is a work of great erudition and learning, and has ever been a vast armory from which later writers have drawn their weapons. It is deeply to be regretted that the Spanish character, which contains such contradictions within itself, and the spirit of an age which regarded religious toleration as an insult to God, should have communicated themselves so completely to the Jewish converts of that period. They were so swayed by a zeal of God that was not according to knowledge, and by the prevailing church feeling in which they found themselves, as to become—all the time being absolutely sincere—the keenest of persecutors and the bitterest of controversialists. The implacable hatred which this attitude of the converts generated in the hearts of their Jewish brethren, has not been materially diminished by the lapse of four centuries and the enormous changes that accompanied them. It is one of the gifts to us of the dark Middle Ages!

3. With the name of Reuchlin, who in 1505 published a letter showing that the misery of the Jews is due to their sin against the Lord and their not having yet repented of it, we enter on a new period in the history of the church's work for the Jews. So much greater changes took place within a few years that one expects to

find work among the Jews at once carried on in modern ways. But the time had not come. Another two hundred and fifty years had to elapse before there was any radical change in the methods of missionary work among the Jews. Until then they exhibited the same sporadic, even though continuous, character, that they had all through the history of the church. At first, indeed, Luther thought that it was going to be different. In 1521 he wrote on behalf of the Christian faith for the Jews in a style worthy of the burning love that runs through most, though not, alas! all, of his writings.

. . . Yet the great reformer did not carry out his advice sufficiently long. His was too impulsive a nature to fit him for mission work among the Jews. When his advances were rejected, his arguments objected to, and he personally subjected to ill-treatment by one or two Jews (one had come with the express purpose of poisoning him), he began to regard them as utterly stiff-necked and hopeless subjects for the grace of God to work upon: advising the destruction of synagogues, Jewish houses and schools, the confiscation of their books, the forbidding of rabbis to teach and usurers to lend.

Of all the centuries that have as yet elapsed, the seventeenth is the most remarkable for the study of Jewish books by Christian divines. The Rabbinic Commentaries to the Bible, the Talmud, the Midrashim, the Kabbala, as well as the controversial writings of the Jews against Christianity, became intelligible to every scholar, thanks to the labors of men like John Lightfoot, the two Buxtorfs, Surenhuis, Vitringa Wagenseil, and others. The Jewish modes of thinking, peculiarities and difficulties, got in this way to be more appreciated and understood, and so slowly paved the ground for practical, sympathetic and scientific mission work among them. This was splendidly proved in the case of the pious and learned pastor, Edzard, who, from 1658 to 1708, labored at Hamburg, with such success as to have baptized there several hundred Jews, sometimes thirty to forty in a year, and of these he tells us that scarcely the fortieth part were untrue to their profession. At the same time Edzard was holding lectures on rabbinic subjects, to which many of the ablest theologians of the day went.

4. We are thus brought to the eighteenth century, which saw the rise, and, alas, the decay and death of, perhaps, the most perfect form of missionary work among the Jews that has arisen—a form which at once cared for the intellectual and the practical part of mission work, and by its relation to a university was able to mold the minds of many who took no direct part in its operations. It was the Institutum Judaicum at Halle, founded by Professor Callenberg in 1727. Assisted by Dr. Fromman, a convert, Callenberg printed portions of Scripture, Luther's Catechism and tracts in Jewish-German and had them distributed among the Jews. By degrees he had educated and sent out a whole staff of young, enthusiastic missionaries, the best known of whom and most remarkable for his

enterprise and courage, was Stephen Schultz. The missionaries of the Institutum visited the Jews in the greater part of Europe and penetrated into Asia as far as the coast of Malabar. Judaism was then perhaps at its lowest in ignorance and superstition, and Schultz and his colleagues did much to arouse them to a study of the Old Testament, besides showing them that the Christianity of the New Testament was not that of the Roman or Greek churches. The more the pity, that chiefly through the spread of rationalism the Institutum lost its own energy and ceased to exist (1792).

Not, however, without leaving traces behind that were destined to bear fruit did the Institutum Judaicum expire. An organization came in England into existence in 1809 which, based professedly upon the lines laid down by Callenberg, soon overleaped these boundaries, and exhibited to the world the spectacle of a body of men banded together for the sole object of winning the Jews to Christ. We are alluding, of course, to the London Society for Promoting Christianity among the Jews.

The London Jews' Society at first started upon the basis of the British and Foreign Bible Society as an undenominational affair, appealing to the sympathies of all evangelical Christians. And, as long as it was only a question of preaching the Gospel to the Jew, the arrangement worked smoothly enough, but when it came to be a matter of baptism, then the question of the place of baptism came to the front. With the best intentions in the world there was no getting round this cliff. The Nonconformists accordingly retired, leaving the field to the Episcopal Church of England. After a short but sharp struggle, the Society, whose moving spirit at the time was the munificent and indefatigable Lewis Way, developed a remarkable activity. The whole of the New Testament was translated and printed in Hebrew, a large number of tracts composed in almost every language and dialect spoken by Jews, and the work developed, spreading rapidly from London to Holland, Germany, Austria, Poland, Sweden, France, Italy, Turkey and Roumania, thence to Syria, Persia and Palestine, Egypt, Tunis and Morocco, to India in the far East and Canada in the West. Owing entirely to its action, the plan was mooted and carried out of sending a Protestant bishop to Jerusalem. The first bishop, Solomon Michael Alexander, had himself been a Jewish rabbi, and filled the see worthily during the short time that he was permitted to hold it (1842-1845). Today the Society employs a staff of missionary agents numbering 211, of whom 85 are Christian Israelites.

In 1842 the Nonconformists founded the British Society for the Propagation of the Gospel among the Jews, and since then society after society has appeared, the best known of which are Mr. Wilkinson's Mildmay Mission to the Jews and Mr. Baron's Hebrew-Christian Testimony to Israel. According to Professor Dalman there are twenty-three such "societies" in England and America alone, but

this is far below the mark, and it is to be regretted that, in England, at least, their very number often tends to defeat the object that they have in view.

The mission baptisms per year now average 300 in Protestant churches. The totals of admissions, however, of Jews to the evangelical churches during the last century were 72,740, the children of mixed marriages not being counted.—*The Christian City.*

HE HAD POWER TO MAKE FRIENDS.

It is eighteen hundred years since any man has seen Jesus Christ. Not a man on earth ever heard His voice. Not a man on earth ever clasped His hand. Nobody has His autograph. Nobody ever saw His handwriting. Nobody ever heard Him speak; yet how many friends He has! How many friends have you got? Half a dozen? You thought you had a few, but they have gone back on you now, and the rest of them may do so so yet. But He has friends who have never gone back on Him. He has never lacked friends during all these centuries. Friends of every nation, of every clime, of every color. Friends of every condition—in palaces and huts; in cottages and caves of the earth. Friends delving in mines; friends drying their nets in the fishing boats; friends tilling the soil; friends riding in high places; friends everywhere. Hundreds, thousands, millions, tens of millions—how does He get so many friends? You have but a few. How is it that you come out with so few while He who hung between two thieves eighteen hundred years ago, has so many friends who never saw Him, who never heard Him, and yet who know Him and love Him; who would lay down their lives for Him; who would go to the ends of the earth for Him; who would give the last dollar they have; who count nothing dear when He calls for them? You say that He is a dead Jew, do you? I never saw a live Jew who could do that. I never saw a live Gentile who could do that. What does this all mean? It means that "all power is given unto" Him. It means that He has power over the hearts of men; that He grasps them and holds them by a bond which earth can never break.

HIS WORDS LIVE.

He had power to make them live. Millions of people are talking, talking, talking until they tire everybody out, but nobody remembers a word that they have said. Books have been written and perished. Poems have been written, histories have been written, orations have been recorded, but they have perished; but He said, "Heaven and earth shall pass away, but My words shall not pass away."—*Rev. H. L. Hastings.*

"THE BEAUTIFUL" AS "RELIGION."

A love for and enjoyment of beauty or the beautiful is no more religious than is a preference for maple sugar or essence of peppermint.—*Sunday-School Times.*

"Salvation."

Critical Study of the Bible.

HISTORICAL OUTLINES.

IN THE LAST JEWISH CENTURIES BEFORE CHRIST: ALEXANDER; THE PRIESTLY APOSTASIES AND CRIMES; AND JUDGMENTS BY THE SYRIAN MONSTER, ANTEIOCHUS.

The overthrow of the Persian empire by Alexander brought the Jews under new masters, and introduced the powerful literary element of the Greek language into the complex of changes preparatory for the conquering march of Christianity four centuries later.

Alexander, in the swift sweep of his conquest, had cruelly executed (B. C. 332) the judgment of God, long before pronounced against Tyre, and came down on Judea in great exasperation for the failure of the Jews to "nourish" his army, as they had before done (commercially) and as they continued to do, to "them of Tyre and Sidon" in the time of Herod (Acts XII:20). A most remarkable occurrence at this time saved Jerusalem from the fate of Tyre. Under the lead of Jaddua, the high priest, a great day of supplication to God was observed by the people of Jerusalem. In answer to this, the Jews say, the high priest was directed to lead forth a procession of the priests in full vestments and the people robed in white, to meet the conqueror at his approach. On which, so runs the story, Alexander recognized, in the venerable form and garb of the high priest, the very counterpart of a vision he had seen in Macedonia before his expedition, and from which he had received a promise of that victory which he had achieved over the Persian armies. Believing therefore, that he was in the presence of the very representative of Deity, Alexander astonished his retinue by hastening forward to pay obsequious reverence to his visitor, entered Jerusalem with him as a friend, offered sacrifices in the temple, learned of the prophecy of Daniel concerning the overthrow of the Persian empire by "the King of Grecia," and ended by granting to the Jews whatever they asked in freedom from interference with their autonomy, customs, and religion, besides an exemption from tribute in every seventh year.

Alexander lived only eight years after this, and left his imperial estate without an heir; unless his illegitimate and weak-minded brother Aridæus, or Philip, and his posthumous son Alexander, might be called heirs; being joined in a nominal govern-

ment of the empire under a guardian, Perdiccas, who, with the other army chiefs exercised the real power, at first as governors, but later as kings. They quarreled and warred among themselves, until there were left in power but the noted four, Cassander, Lysimachus, Ptolemy, and Seleucus. These, or their successors, were gradually eliminated by each other and the Romans, down to Ptolemy Philometor (in Egypt) and Anteiochus Epiphanes, practically the last of the line of Seleucus, in Syria.

The latter alone concerns us in these Outlines. He succeeded to the throne, B. C. 175. As a beginning, he sold the high priesthood of the Jews to Jason, who thus ousted his brother Onias from the oft-desecrated office. This may be taken as the initial of the hideous series of sacrilegious crimes through which a corrupt priesthood and rulers once more brought upon their nation retribution from the heathen, the most awful and awfully deserved in all their history—except the last to come, which followed from like sources, after their crowning defiance of God in the murder of His Son.

But we shall read the history of the Church of God amiss—or rather fail to read it, in the black and bloody course of Jewish history—if we forget to trace, throughout, the elect of God, the true children of Abraham, that shine like the stars forever and ever through the darkest nights of Israel's reprobation at large. "They are not all Israel, who are of Israel;" very few of them, relatively: but God has always had in Israel a seed, a remnant to serve Him, yea, to glorify Him: a David, a Hezekiah, a Josiah, a Daniel, a Maccabæan, a "Twelve," with a glorious army of martyrs that followed each of them in turn through baptisms of blood—and of the Holy Ghost.

Such, and no other, is Church history—until when? O Lord, how long?—revealing the mightiest opposites and conflicts, between good and evil, between God and His great Adversary, that have appeared in any of the many scenes of man's rebellion since the world began.

Truly, to know God is to know history; and to know history is to know God.

At some time previous to the period now before us in these outlines, an important event not so luridly conspicuous on the page of history, took place in Egypt: the translation of the Old Testament scriptures into the Greek language; commonly called the Septuagint,

from a tradition that Ptolemy Philadelphus (284 to 247 B. C.) employed seventy-two learned Jews in the work. The providential intent and consequence of this work, under the patronage of those literary pagans, the Ptolemies of Egypt, were beyond man to measure. The Septuagint became the Bible of the Greek-speaking Jews and Jewish Christians scattered over all the world, and also, with the gradual addition of the Gospels and Epistles in Greek, it was the Bible of the Church of Christ, until Jerome produced from it the Latin "Vulgate" in which Luther learned the way of salvation.

Another parenthesis: The first Ptolemy (of the "Big Four") in the progress of his undertaking to add Syria to his Egyptian domain, in 320 B. C., came upon Jerusalem, which stood out against him and might have held out long, but for the singular scrupulosity of the Jews in the observance of the Sabbath, forbidding them to fight on that day even in defense of their country. Ptolemy having observed this, chose a Sabbath day for assault, and took the city without resistance. The affair is memorable as evidence of the persistence to that time of the severe reformations effected by Nehemiah, and perhaps of remaining strength of religion in the people, contrasted with outbreaks of corruption in the ruling priesthood as of old and ever after. Alternating between good men and bad, the best and the worst, the public state of the Jews degenerated on the whole until the reign of Anteiochus Epiphanes, when it reached its profoundest pitch; then revived under the Maccabees; and again descended into the profligacy veiled with sanctimony—surely its worst phase—in which Christ met it, to be crucified. All this time, and even to the present day, the ceremonial part of the Law was exalted above the moral (as in extremes of Sabbath-keeping, tithes, etc.) while venality, extortion, treachery, sacrilege, civil war, and murder, have been practised without compunction, or in the name of so-called religion itself.

The Anteiochus who surnamed himself "Epiphanes," or Illustrious, was deservedly nick-named "Epimanes," the Madman. He is described in the vision of Daniel (xi:21) as a vile, or despicable, person. In shamelessly public debauchery and madcap frolic as well as in cruelty and baseness of every depth, he was more than a prototype of Nero, who resembled him so much. It is indeed hardly possible to esteem him other than insane, as he was, not uncommonly, regarded in his time: one whom "God made mad" on pur-

pose to destroy, once more, in his own destruction, the rest of abominations which the ruling priests and elders made of Jerusalem and of the temple especially. He is also described by Daniel as "a gatherer of taxes" by which mostly should be understood spoliation, and sale of powers and privileges under the government; partly in order to pay to Rome the enormous redemption, of a thousand talents a year, by which his father had purchased his own dominion and mortgaged to a finality the liberties of his diversified peoples including the Jews.

It was a critical point in Jewish religious history, when this Anteiochus came to the throne, B. C. 175, and the rank element of evil, always active in the Jewish nation, came into power at Jerusalem by his authority. Onias III, the high priest at that time, of whom we learn nothing evil, had two brothers, of whom we learn nothing else but evil. One was Jesus, known as Jason, by the Greek name which he assumed as apostate. The other was named Onias, and also changed his name with his religion, becoming Menelaus. Jesus, or Jason, first intrigued with the king, by a bribe of 440 talents, to instal him in the power and authority of the high priest in the place of the ruling incumbent, who was put out of the way by being carried prisoner to Antioch, and ultimately put to death. Besides the bribe in money, Jason gratified the king by building up for himself the heathen party (already strong among the Jews at Jerusalem); introducing Greek athletics and pagan rites and contributing to the worship of the pagan deities. In this way apostasy became prevalent and the apostate party predominant; not otherwise than in the times of Manasseh or Zedekiah, kings of Judah.

The next year, Menelaus having been sent by Jason to Antioch to pay the king his tribute money, he made so good use of it as to be able to outbid his brother by three hundred talents, got the high priesthood, and ultimately made up his purchase by robbing the temple of golden vessels and selling them. He also outbid his brother in open apostasy and idolatry, and thus pleased the king so that he finally supplied him with military force for expelling Jason and establishing himself in the government. It was from protesting in his confinement at Antioch against the sacrilege of Menelaus, that Onias III met his death at the hands of an official assassin hired by the former. The better sort of the people, moreover, having risen against the robbery of the temple and the agent and abettors

thereof, with such fury that they were killed or driven forth; sent a deputation to Antioch to complain of the crimes of Menelaus; but although the case was plain, Menelaus succeeded, through bribery, in being acquitted and causing the delegation of Jews to be themselves put to death as false accusers of sanctity.

Not long after this, Jason raised an army, and with the assistance of his partisans within the city, captured it and drove Menelaus into the citadel, while he annihilated the party of the latter, as far as he could, by wholesale massacre.

This great rebellion against his own high priest brought Anteiochus against Jerusalem. Having captured the city he massacred the inhabitants to the number of forty thousand, and sold off as many more for slaves. Conducted by Menelaus through the temple he desecrated the "Holy of Holies" itself, and, having sacrificed a sow on the altar of burnt offering, boiled a broth of the flesh and sprinkled it over all the holy things and places. Finally, he plundered the temple of its golden furniture to the value of eighteen hundred talents of gold, and the people to a similar amount, and took his departure, leaving Menelaus in office, and a deputy as cruel as himself, to be governor of Judea.

This was about 171 or 170 B. C. Some two years later (168 B. C.) occurred the famous expulsion of Anteiochus and his army from Egypt by three unarmed ambassadors bearing the orders of the Roman Senate. The rage or madness that this humiliating subjection threw him into found no other object that he could so safely vent it on as the helpless and hated Jews. He therefore, while marching out of Egypt, detached twenty-two thousand men under the command of Apollonius and sent them against Jerusalem. Apollonius craftily refrained from action until the Sabbath, when all the people were engaged in religious services, and then let loose upon them his army in a general massacre, killing all men, taking the women and children for slavery, sacking and demolishing the houses, setting the city on fire, and destroying its walls. Finally, Apollonius built a fort on an eminence commanding the temple, to serve for military control of all Judea, and placed in it a strong garrison, the immediate business of which was to suppress every trace of the worship of God in Jerusalem by killing any who might venture to approach the temple for the purpose, and filling it with every possible obstruction and abomination.

Thus for a second time, and more fearfully than before, the temple and the city were desolated in retribution for the crimes of their rulers, and the people were scattered through the open country, or carried away into slavery. With this faint picture of the second punishment of Jerusalem—little more than two centuries before the third (and last?) by Titus—we introduce the glorious though temporary *renaissance* of the Jewish state and religion under the bleeding heroes of the 'Revolution,' as the subject of another chapter.

BIBLE REVISIONS REVISED.

MATTHEW XXVI:47—68.

47. "A great multitude with swords and staves." The incongruity of a "multitude" with the time, place and occasion, suggests a critical inquiry into the meaning of *Ochlos* as used so many times in the N. T. It is arbitrarily rendered "company," "people," and "multitude;" usually the latter. It means simply a *throng*: that is, any crowd of persons without order: "Great throngs of people followed Him," in many instances; and doubtless the word "multitudes" may be justifiably used on these occasions. But the literal sense answers the same purpose as well, and in most cases better. We shall suggest amendment accordingly in such instances, as they may hereafter be overtaken. Here, we would read, "a great crowd," as descriptive of the tumultuous throng, partly military (John XVIII:3) "with swords," and partly servants of the chief priests with clubs ("staves").

48. "Whomsoever I shall kiss, that same is he, hold him fast." The Revisers read, "that is he, take him." The A. V. is the more exact translation. More so than either, would be this: Whomsoever I shall kiss, is he (*autos estin*) *seize him* (*kratēsate auton*)." In Mark, both versions also neglect the sense of *kratēsate* (seize) calling it "take" (as if *lambano*) and it is added, "and lead him away safely," or rather, *securely, without fail* (*esphalōs*). The carelessness in details, of learned translators, is often remarkable.

49. "And forthwith [R. V. *straightway, eutheōs*] he came to Jesus, and said, Hail, Master, and kissed Him." (A. V.) *Kataphilēsen,* kissed impressively, or caressingly, as if to make the signal the more sure; or, possibly, to intimate to Jesus that he meant Him no harm, as some conjecture, expecting His speedy triumph by almighty power. "Master" is corrected to *Rabbi* by

the Revisers; which is the Hebrew word used, and not *didaskalos* usually translated archaically Master instead of Teacher.

50. The single gentle reproach of Jesus, literally, "Comrade, to what [end] art thou here [present]—*Eph' ho parei*—looks as if He recognized the secret hope and friendship of Judas, and pierced it with this suggestion of its practical end. At all events, the translation is so obvious and single, that the freakish rendering of the Revisers—"do that for which thou art come"—must be set down among some others as unaccountable.

50. "Then they came and laid hands on Jesus, and took him:" each version again neglecting the force of *ekratēsan, seized;* which is not as excusable as before, for the "taking" was not yet done, without resistance. The right word here makes the picture; for,

51. One of them that (R. V.) were with Jesus stretched out the hand [literally] and drew his sword and smote (R. V., or struck, A. V.) a servant (*the* servant, R. V. correctly) of the high priest and smote off (A. V.) or struck off (R. V.) his ear. *Took off, apheilen,* would be exactly right instead of either version. Why not let the author have his own words when they are good enough —perhaps better?

52. "Put up"—*apostrepson, return*—thy sword into its sheath. Not much difference: but then why should it have been unnecessarily made? *The* sword, twice over, is an unnecessary supply of the definite article, in both versions: the indefinite would be as good or better.

53. *Or,* thinkest thou, etc: the conjunction *or* in the Revision is an improvement of connection. "Pray to my Father" (A. V.) and "beseech my Father" (R. V.) are both inferior here to the literal sense of *parakalesai, call upon* my Father, and He will even now send me, etc. "Even now (R. V. *arti*) betters the A. V. in "presently." Also 'send' for "give."

55. "I sat daily in the temple, teaching" (R. V.) betters the A. V. in order of words, and *"with you"* has happily disappeared in the later-revised text. *Took,* for *seized,* again, is not here detrimental, but *arrested* would be a good alternative.

"Said Jesus to the *crowds"* around Him (*ochlois*) instead of multitudes.

"Robber" (*lēstēn*) is appropriate as well as correct in R. V.; it is absurd to speak of hunting a mere *thief* (A. V.) with swords and staves.

Did ye come forth (*exēlthate*) is among many needed corrections showing that scrupulous literality of tense would have been better than Anglicizing ingenuity, in translators. Again:

56. But all this *has come to pass* (*gegonen*) should be substituted for the mis-tensing of both versions—"was done," and "is come to pass." "Forsook him," and "left him" are equivalent translations; but the former (A. V.) will be preferred for its better emphasis.

57. "And they that had laid hold on Jesus (*kratēsantes* again) is inexact of tense in the A. V., and is not bettered by "had taken" in the Revision.

"Led him away to *the house of* Caiaphas." The Revisers violate the grammar here, which has no genitive, in order to bridge the rude gap in the original between Caiaphas and "where." "Whither" might mend it.

58. A. V. has "palace," for *aulē,* and R. V. "court." Neither of these words gives the sense to the common ear, so well as *hall,* for the public part enclosed by the usual quadrangle, of the palace.

"Peter entered in and sat with the servants" (A. V.) Why the Revisers insist on "officers" instead of servants, for *hupēretōn,* is not evident, and "the old is better" as being much more likely.

59. Now the chief priests and the whole council, etc. "And the elders" disappears from the revised text and version alike. *How* (*hopōs*) they may put him to death is a slight difference of the text from both versions, yet worth preserving.

60. But found [it] not, [though] many false witnesses came. This is a rearrangement by later text, in the Revision. At the last (*husteron*) or afterward (R. V.) came two [men] ("false witnesses" (A. V.), having been dropped by Westcott and Hort, very plausibly), and said, etc.

61. This *fellow* is an unnecessary inflection of *houtos* and is made "this man" in R. V.

63. "Whether thou be the Christ," etc. *If* (*ei*) for "whether" would follow the text, and also the mind apparent of the speaker, who demanded to know *if* that well known claim would now be re-asserted. And it was re-asserted—next verse.

64. *Seated* (*kathēmenon*) at the right hand of the power . . . of the heaven: is literal rather than "sitting," in both versions. Translators seem to have taken the present tense of the participle,

overlooking the preterite sense of the verb itself; thus missing the more expressive word intended by the author. *"Coming on"* (*epi*) the clouds" is a correction by Revisers of the A. V. *in* the clouds.

65. How much better is "garments" (R. V.) than "clothes" (A. V.)? "Ye have heard (*ēkousate*) is one of the too common perversions of tense in both versions. Read, *Lo, even now ye heard the blasphemy.*

66. "Guilty of death," or "worthy of death"—the versions respectively. *Enochos* is not easy to render in one English word; but liable, or subject, to death, would come nearer than either of the phrases used. The radical sense derivative from *enechomai* is *held* or *bound.*

67. This painful scene is not as well pictured in the versions as in the text. This would be as much more consistent as repulsive: Then they did spit in his face, and cuffed him, and some struck him with sticks saying, Prophesy unto us, Christ, who is it that smote thee? [blindfolded] This outbreak of fury was a *"trial"!* in the chief court of the nation: repeated in the "trial" of Stephen, before the same tribunal, with the addition of instant murder (Acts VII:57, 58.)

HOW TO SHAKE AND STEADY THE ARK.

Professor Willis J. Beecher, D. D., of Auburn Theological Seminary, contributes to the *Homiletic Review* for October, a valuable exposition of the consistency of the double records of the Deluge, in Genesis VI and VII: whether supposed to be extracts made from two original records by a third compiler, or a monograph with repetitions, entirely from the single author.

We note however, that Professor Beecher inclines to the theory that the genealogies of the antediluvian patriarchs are not the genealogies they so distinctly purport to be, but rather "tabulations of ethnical movements." This difficult contortion had been undergone before, for the purpose of conforming the Bible record to unauthoritative and conflicting calculations of man's age upon the earth, evolved from disputed palæologic relics and conjectural periods of geologic change. The necessity for so painful an intellectual gymnastic was disposed of, to our own satisfaction, in the May number of "SALVATION;" and Prof. Beecher's opinion is merely a memorandum here.

The same is to be remarked of Prof. Beecher's intimation that the Deluge may not have been universal; but that the statement in VII:19, that "all the high hills under the whole heaven were covered" merely alleges that the flood "reached to the utmost horizon" —Noah's horizon! See May "SALVATION," again. Some good people believe their Bible "under difficulties:" in fact seem to be all but covered under by any little or factitious difficulty. We need blink no proved truth, nor twist any passage, in defense of the Bible. To steady the ark in that way is not more dishonest than officious and needless.

But Professor Beecher also suggests that there may, or even must, have been a "crew" in the ark, to assist the four men and four women for whose safety it was provided, in "waterin', fodderin', and cleanin' out, for all them critters" (to borrow the sympathetic expression of a certain plain-people's preacher.) The explicit declaration attributed to the Creator, of "the end of all flesh," twice repeated and emphasized by a change of form: "a flood . . . to destroy all flesh wherein is the breath of life," and "everything that is in the earth shall die;" and the reason given for the express and only exception of Noah and his family, "for thee have I seen righteous before me in this generation:" all this, followed by a likewise repeatedly emphasized statement of the *fact,* that "all flesh died that moved upon the earth . . . and *every man;*" "all in whose nostrils was the breath of life, of all that was in the dry land, died;" "every living substance was destroyed that was upon the face of the ground . . . and *Noah only remained alive* and they that were with him [as specified elsewhere] in the ark:"—in the face of all this, an avowed defender of these Scriptures as "divinely inspired and truthful," staggers and reels before the prodigious difficulty of eight able-bodied persons caring for a menagerie of about three hundred species, to the weak covert of a colloquial interpretation allowing considerable further exceptions to be "understood" of course. Well, this also may pass as a mere memorandum.

THE FIRST COMMANDMENT.

The speaker of this commandment announces who He is and what He claims, in these words: "I am JAHVEH, thy GOD, who brought thee out of the land of Egypt, out of the house of bondage: [adding] Thou shalt have no other gods before me:" meaning additional gods

in my presence. Our obedience, our instruction, our confidence, and our hope, must in no measure be divided unto other powers, or supposed powers, whether on earth or elsewhere. The ineradicable propensity of the children of Israel to supplement and re-inforce the God who brought them out from the house of bondage, with other powers which they found in supposed protectorate over their heathen neighbors, was nothing more nor less than the same unbelief, or half belief, which leads us to depend more or less on additional "gods" or powers, within or around us, for instruction and direction, or for support and defence. All this is idolatry: not necessarily in the employment of such resources as we find in our own faculties, in the foodful or medicinal processes of Nature, or in the co-operation of associated man—as lifts and loans to us from our true and only Helper—but in mentally placing our dependence on them, for want of satisfactory confidence in the over-ruling care of One who has brought us out of the house of bondage to Sin, Death and Satan.

So much for the commandment in its spiritual scope. We cannot tell in which direction there is most need for God's ambassadors to reiterate and insist upon it in our day; whether with respect to material gods, as of silver and gold or stocks and farms, or social gods, as in politics and societies, or even as regards Divine knowledge, in which it would seem the most preposterous of all things to depend on our own pitiful 'science' or speculation; and yet this latter is the most commonly and confidently set up, in these days, of all the idols that man has ever trusted in.

There is another aspect of the commandment that is still more commonly forgotten in these days, even among Christian teachers and people. We mean the basis of its authority. As enunciated by the Lawgiver, and illustrated by all His commentaries on it, that authority is absolute, intrinsic and underived. Jesus said that the first and great commandment demanded the supreme devotion of every creature, heart, mind and strength, to One who is All-in-all, as a tribute simply His due. There is no suggestion, in the Word of God, of an apology from Him for commanding His creatures to obey Him, or of any explanation why they ought to do so. It is purely and simply His right, and as such all loyal hearts love to render it to Him purely for His own sake. That is the loving obedience that He claims. If He claimed it on any less ground than His just due, He would have omitted to establish for us a true

basis for rights or duties in any relations whatever. All right flows from God's sovereign right and righteousness. Whatever further considerations, and however momentous, may connect themselves with our duty and with God's exercise of His right, they cannot be the basis of true filial obedience: the ground of God's claim to it is in Himself alone. Disobedience is but aggravated by its ingratitude for His goodness.

There is no other so subtle or pervasive form of anthropotheistic idolatry in the present age of the world or of the Church. as the apology for God's authority on the ground of His serviceableness to man. While the absolute rule of God is the supreme good and the only good of every creature, and is exercised wholly in love, by One who is Love itself, and all whose work is a Father's beneficence; yet all this flows from the fountain of His sovereign authority and inviolable will. But for that 'first cause' of authority, nothing of all this would be possible. Many men and Christian teachers practically suppose a God existing to make us happy, as the reason for his governing relation to us. Nowhere in all the hostilities of the heathen can be found such a monstrous insult to the God of Israel and of Christ, as this which we have reasoned out of the revelation of God's redeeming love in His Son. It is the most preposterous effort of the human mind to put effect before cause, or to conceive entity as conditioned on quality.

The suggestion of this note was found in reading today in a prominent and orthodox religious newspaper an article on The First Commandment; throughout which, its claim, and that of all God's commands, is based on "the great reward" there is in keeping them. We are told that "He wants His commandments kept because keeping them glorifies His children and makes them happy." Not so the Bible, or the Bible-derived catechism, which says not that the chief end of God is to glorify man, but that "the chief end of man is to glorify God." *That* is the fundamental. All the good of man flows from it. Without it all the goodness of God were nugatory for us; and forgetting that will make His goodness nugatory for us, too. Again, the editorial quoted says that by "keeping" God's laws, the Gospel means treasuring them as the only way to success and happiness. Christ and His noble following of martyrs kept them to very different ends than those, and so must we, to keep them at all.

Certainly God's laws are for our good as well as for righteousness

and His right. It is impossible to emphasize too strongly the love of God in all His ways; in His inflexible justice no less than in His redeeming sacrifice. It should be unnecessary to plead, in behalf of His sovereignty and glory, that these are not for the satisfaction of pride, in Him to whom alone pride is impossible, and to whose grandeur all creatures could not in the least contribute. But it is necessary, and urgent, to emphasize in these days the unconditional sovereignty of our God, while we gratefully enjoy the paternal goodness that overflows therefrom forever. All responsibility is *unto* Him only. "None can say unto Him, What doest thou?" "He giveth not account of any of His matters." To talk, as some do, of what God 'ought' or 'ought not,' is blasphemous. We simply know that "He cannot deny Himself," and that that is both righteousness and love.

TESTAMENT, OR COVENANT?

A valued and able correspondent dissents from our construction of *diathēkē* as *covenant* instead of "testament," thus:

"I fail to see how your conclusion follows your premises. With these I heartily agree; and because the covenant which 'pervades the whole scheme of redemption' is all of grace, [I think] it cannot be a covenant, in the ordinary sense, as between two parties. For, who made the covenant? Was it God *and Abraham?* Surely. it was God only; and if "the party of the second part" cuts any figure at all—which he all along does—it cannot be more than an obvious extension [to him] of the same illimitable and comprehensive grace. If, then, man in this arrangement has no standing at all, for the simple reason that God occupies all the ground, . . . it is a covenant of *one* party; and since it is potential only through death, why should not *Testament* be a more suitable rendering than 'covenant'?"

Our friend meets with difficulty in stating his argument, from the very necessity of employing the word *covenant,* and the impossibility of introducing "testament," at all in the Old "Testament." The substitution, if you try it, would stultify the whole.

It would seem to us sufficient, simply to ask this question: If Jesus did not, on the same night in which He was betrayed, announce "the *New Covenant* in My blood," what has become of the New Covenant promised in Jeremiah xxxi:31-34? and when has it been or is it to be fulfilled?

But, granting of course that we should employ words expressing the proper idea by a naturally understood sense; let us see whether

"covenant" is exclusively understood as a contract between two actively contributing parties. If so, the word was misused throughout the Old "Testament" (except with regard to the treaty of Sinai, "which covenant they brake"); and could not be applied to any evangelical proposition from God to men; such as Jer. xxxi:32.

While it is quite true that the current sense of "covenant" is the same as "contract," it also bears the naked sense of "promise," whether conditional or not. A breach of promise would be called covenant-breaking, although the promise had been absolutely free, without action on it by a second contracting party.

Nevertheless, there *are* two parties in the New Covenant in Christ's blood. There is a second party, in an essential though not contributing sense. God does not "occupy all the ground." He makes men to stand there with Himself; as objects, not doers or part doers, of the transaction. While the covenant of grace (you cannot use any other term) is free and unpurchasable; being already purchased by the vicarious death of our Head; that gift, like every gift, implies a second party to receive it, unless God is to "occupy all the ground," and be left alone without an object or an act.

There is, however, another scriptural aspect of the covenant, as between the Father and the Son who stands for Man; (even for all who will believe on His name). Dying for us, He fulfilled our part, and gained for us a just title to the pledges of the covenant. He gained also the pledge of ultimate salvation for the race, to which He made Himself the New Head, by birth, not death.

Is this the *bequest* of one departed and who is no more? Something relinquished and left behind for us to have in His stead? If so, let us call the Gospel a "testament." Not so, the inheritance that was Christ's by birth as the Son of God, which He made ours *with* Himself (not in his stead) by becoming the Son of Man, and by life and death fulfilling all our lacking righteousness, both for the believer and the ultimate race. He is not dead and gone but has passed into the heavens, and ever liveth, His own executor. He, as our Head, is the party of the second part in the covenant of grace, and the forfeit He has paid on our account, to make the covenant sure and just, we think must be the everlasting wonder and the New Song of the Eternity to be.

Recent notes in the "Bible Revisions Revised"; one of which, on page 271, September "SALVATION," started this discussion; are commended to the attention of such as love to get closer to what is said by, and about, that Blessed One: more particularly the notes on the agony in the Garden, pp. 267-8, October "SALVATION," verses 37, 40, and 45-6, Matthew XXVI; (continued in this number also.)

The "Historical Outlines," by the bye, have recently passed into the interregnum of prophecy and Bible story after Nehemiah and Malachi: one of the most important passages of history, preparatory to the Gospel history, or Life and Death of Christ, and to a full understanding of that all-momentous passage. The last quarter of the pre-Christian bi-millenium is a blank in our Bibles, and a blank in the Christian consciousness, which had better be filled somewhat, at the present opportunity. We fear that a large proportion of "mine honest neighbors" in church could hardly tell the exact difference between the Maccabees and bumblebees.

While asking attention to features of this little monthly (which we would not, if we could, extend in quantity farther than it is beyond the reading capacity or inclination of the many) there should not be an omission of the best part of it, the glimpses of Christ marching on, "working salvation in the midst of the earth." None of the regular missionary organs can allow themselves to sift out the finest jewels from all the missionary fields at home and abroad, and array them by themselves, as it were on jeweler's velvet. For our part, we read those few missionary pages of "SALVATION" over and over every month, with growing enthusiasm, and wonder that the Church is not aflame with the wonderful works of God in our day.

THE UNITY OF THE NEW BIRTH.

"Justification is a work which God does for us, and regeneration is a change which He works within us—likewise adoption, assurance, witness of the Spirit—all separate and distinct works of grace." If separate and distinct, as it is claimed that justification, regeneration and sanctification are distinct, can we escape the logic that they are each in their turn to be sought and obtained as distinct blessings? I surmise, at this point, that there is danger of our logic leading us into theological and experimental error.

Permit me to use a fitting illustration. The rainbow is a pledge

of peace—*"peace with God."* "Therefore being justified by faith we have *peace with God."* There are seven cardinal colors in the rainbow—violet, indigo, blue, green, yellow, orange and red. They are *distinct.* Can we suppose that God, in building the rainbow, as a separate and distinct work first throws across the stormy horizon a bow of violet, and from the standpoint of the violet sees that a second and distinct bow in *indigo* is essential, and from that standpoint sees a third and distinct bow in which blue is necessary, and from the standpoint of the blue discovers another distinct and necessary work in the green, and then in yellow, orange and red, till in regular course, rainbow *"perfection"* is reached?

If this is God's method of creating a perfect rainbow then tell me just where the violet ends and indigo begins, where indigo and blue begin, and so on through these distinct and separate *experiences* in building a rainbow to *"perfection."*

In the face of this absurdity permit me to challenge some one who is an expert at hair-splitting to draw a line between these colors without trespassing on either. If it is impossible to find the dividing line, then let me challenge that you take the first, or any other color away and retain the rainbow with six colors.

We cannot have *one* of these colors without we have *all.* Having *all,* take *one* away and the bow of peace disappears.

Likewise we are told of seven cardinal spiritual experiences. Call them colors, if you will. They aggregate the "fine linen, which is the righteousness of saints." But *white* is not a *color.* Those cardinal graces or experiences are: Justification, regeneration, adoption, witness of the Spirit, sanctification or holiness of heart, gift of the Holy Ghost, and some say endowment of power, and some add assurance. Justification is not regeneration, and regeneration is not sanctification, but justification plus regeneration equals a *new heart;* and if St. Paul does not teach that adoption, assurance and witness of the Spirit are concomitants of all this, then have I read his epistles in vain, and the Epistle to the Romans becomes a misleading piece of literature on justification by faith.

This justification by faith is our bow of peace with God through our Lord Jesus Christ, and you subtract one of its colors from it and all disappear. Just as God sends the flashlight of the rays of the sun through teardrops of the weeping skies and throws at once the seven graces of this bow of peace seen in its cardinal colors, so does the Sun of righteousness by the Holy Spirit throw the flashlight of His rays of salvation through the teardrops of our penitence, and at once the cardinal colors or experiences of justification, regeneration, witness of the Spirit and purity of heart, and what not, begirt us with the heavenly bow of peace—*Rev. J. Villars, of Lockport, Ill.*

GLIMPSES OF SUNDAY SCHOOL MISSIONARY WORK.

From the "Sunday School Missionary," Organ of the American Sunday School Union.

DESOLATIONS.

I suppose few people outside of those engaged in the missionary work can really understand the dearth of Gospel preaching. We have planted Sunday schools this spring in villages of Wisconsin very destitute of God's Word. One in Millston, a town having three saloons and probably thirty families, with no church building. I visited one afternoon a town of possibly thirty-five families, having *four* saloons, etc.; here we organized a Sunday school the same evening in a Methodist church. Until this spring they had been without preaching services for about two years.—ALONZO A. SIFERT.

AMONG THE OZARK MOUNTAINS.

Sixty-five new Sunday schools, many others aided, about five hundred people saved, over one thousand Bibles distributed, more than that number of families visited and given good religious reading, and eight new church organizations are the results of less than three years' work here by the Union.

In two days I held eight meetings, and organized seven new Sunday schools, each four to twelve miles from any other.

In many of these places no Sunday school had ever been tried, and the people spent their Sundays in card-playing, drinking, horse-racing, dancing, or in their usual occupations.—J. W. MCKEAN.

"TURNED BACK" TO ANSWER A PRAYER.

In the last three months I have organized seven new Sunday schools in very destitute places. One Saturday afternoon I started on foot for a thirteen mile walk, but it had rained so heavily that a river had overflowed its banks, and, as I could not swim, I had to turn back. But in my wanderings I discovered a very needy place, and the people there told me that they had been praying to God to send them a missionary. How delighted those people were because I was there to start a Sunday school for their children!

[In another place] I was very glad to find that the Sunday school was flourishing and that the present superintendent is a young lady whom I brought into the Sunday school some years ago for the first time.—JAS. STANAWAY.

NORTH ARKANSAS.

In the last month, by God's help, I have organized six schools, with thirty teachers and 345 scholars. I organized in one neighborhood where they had had no school twelve years or more.—J. L. KEENER.

WHO KNOWS?

Recently when one of our schools was reorganized at the close of the service an old man rose and said: "Until two years ago I lived

having no thought of God, nor believing that such a being existed. At that time a great sorrow came to me in the death of my little grandson, whom I dearly loved. I missed him sadly. One day as I was sitting in the orchard where he used to play he appeared to me with the happiest smile on his face, but as I turned to speak to him he vanished. I began to think of what I had heard in my childhood about heaven, and finally went into the house in search of a Bible. I opened the Book, and the first words I read were: 'Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God.' In this way I was led to a knowledge of Christ, and he is now my Saviour."—W. L. CARVER.

SOMETHING RICH, IN NORTH IOWA.

There were thirty scholars in the day school, not one of whom had ever attended Sunday school. The children were all interested, but the parents I found perfectly indifferent. Finally a young lady who was converted in a meeting which I had held near her home came into this district to teach the winter term of school, and I prevailed upon her to act as superintendent of the Sunday school. She was a good and earnest worker, and the school progressed nicely. Later I held a series of meetings, and there were some conversions which strengthened the Sunday school. Then we established a weekly prayer meeting. The lady teacher has remained in the district, and before the close of her school term last March was rejoicing over the fact that the last one of her thirty scholars was converted. And not only that, but during last winter the attendance at the Sunday school ranged from 60 to 80. The parents had become interested, the school is self-supporting, and has bought and paid for an organ.—R. T. STIVERS.

INDIAN TERRITORY: EXCELLENT WORK.

In his four years' work Mr. E. L. King gathered into newly organized Sunday schools something like 1,760 scholars; 630 into schools reorganized; and visited for the first time 1,630 scholars in old schools. The results are 398 hopeful conversions and ten churches organized.

YOUNG MEN IN CALIFORNIA.

Two young men are excellent violin players. Some months ago I induced them to learn to play Gospel songs and assist in the Sunday school. Last evening they sat close to me and played the accompaniment for the song service. They were very attentive to the service, and, when I asked for any that would seek the Lord, I noticed they exchanged a few words, then rose to their feet. The people were deeply impressed. One of their mothers shouted out: "Bless God; that's my Johnnie boy." When the service closed, a young man came forward and shook their hands, saying: "Boys, if you mean it, I'll join you." "We mean it," they said. During the month twelve young people have definitely expressed their determination to live a Christian life.—J. M. HARTLEY.

At one place where I organized a school a man told me that he, with his family, had been in that place three years without knowing what Sunday was. "People in this place work on all days alike." In this last month I also found an old church building without a Sunday school where two swallows had built their nest in the stove-pipe. Here I organized a school, with an attendance of three teachers and thirty scholars.—M. Rogers.

WELL DONE!

At Orchard, Oregon, the superintendent is a Christian young woman, who began her work when only fifteen years of age, and her school is better versed in the Scriptures than many larger and better equipped ones. Her little school has kept going summer and winter for more than three years.—J. D. Johnson.

SOUTHWESTERN OHIO.

In a place where I organized a Sunday school about six months ago, to the best of our belief, there was but one Christian there. Now we have a flourishing church organization, a regular pastor, and a Sunday school of about one hundred members. Revival meetings have been in progress for five days, in which there have been several conversions.—F. P. Tousey.

WHAT AN ORPHAN GIRL'S "MITE" IS DOING.

Readers of October "Salvation" will remember the touching incident which is the basis of the following movement:

Publisher Missionary Herald:

"The first item in your September issue has touched me deeply. It tells of the orphan working girl who sent an entire week's earnings (two dollars) to the mission treasury, and she also sent an 'earnest prayer' with it "that many more will give as they have means." She surely will stand, in the dear Lord's sight, with the blessed widow giving in the temple.

"We church members—most of us, at least—pray every day, "Thy kingdom come," and then let others do the working and the giving that are necessary to bring it. Let us answer this poor (yet rich) girl's prayer, and justify our own by organizing a battalion, at least, that will follow her leadership. The writer has very many calls for all available funds, but if at least 100 of your young people will agree, before January 1st next, to give one week's income (large or small) to your Foreign Missionary Board, the writer will be one of the company, and will agree that the amount shall not be less than $500. Those who, like him, do not desire their names published, can send it to the *Herald,* and sign anonymously."

A Pennsylvania Presbyterian.

It has been decided to give a wide opportunity for response to this unique appeal for one hundred volunteers who will send one week's

"Salvation."

wages, great or small, to the Treasurer of the American Board for the support of its work. The offer of "A Pennsylvania Presbyterian" holds good only until January 1, 1904.—*Missionary Herald.*

"HE TOOK MY PLACE AND CARRIED MY SIN."

Teng Chow-fu, China, June 30, 1903.

On April 8th I went to Meng Kia. a place where Miss Moon has worked for years, where Mr. Owen now has a day school of 25 boys, and where I met Miss Thompson for some days' work together among the women. We made good use of the school room for gathering in crowds of women, who listened as though for their lives. One dear old soul, eighty-one years of age, had never heard the name "Jesus" until Miss Thompson spoke it to her there and told her of the love which sent Jesus to die. I wish you could have seen her, with her face radiant as she said: "Yes, I understand now; I believe; I will trust Him. He took my place and carried my sin. I believe, I believe, I will trust Him." . . .

Later, she said: "Daily I pray, and my heart is happy all the time. I am old and stupid, but I say, 'Heavenly Father, forgive my sin—your Son, Heavenly Father, your Son. Have mercy on me, save my soul—your Son, Heavenly Father, your Son.'" Then she said she could not remember the Son's name, but she knew it was He who had taken her sin, and it was for His sake the Father would have mercy, forgive and save. "So I just say 'your Son' again and again, and when He thinks of His Son, He forgives my sin." She said: "Every day I go out and sit on the old log in front of the gate, and watch and wait and wonder 'when will the Ku Niangs [missionaries] come again'; oh, when will they come again!'—and every night I come in and I think, 'surely they will come soon.'"

Ah, hers are not the only poor old eyes strained for the coming of the Ku Niangs. But how can we "come" to so many?

A NEW WOMAN EVANGELIST.

Teng Chow-fu and Hwang-Hien districts have more work—far, far, more—than their missionaries can possibly do, and how can we spare time for Shang Tswang? Yet it will not do to neglect so promising a field. So Miss T. leaves her immediate field and I mine, for a trip to this one for which we both feel responsible, and this time we take Miss Willeford along to initiate her into country work. Imagine our surprise and delight when she enters into it all like an old missionary, talks to the crowds that come around her just as we do to ours, and holds them, too. It seems as though her intense love for their souls would almost make her say the words whether she knew them or not.—ANNA B. HARTWELL in *Foreign Missionary Journal.*

A HINDU MERCHANT PASTOR.

The scene of the ordination of the pastor at Ala Cham was striking and pathetic. In his unecclesiastical garb, surrounded by his devoted, gospel-loving followers, Nicolaki Kouzoujakoghlou seemed like one of the presbyters ordained in the churches of Paul's time. The eager and motley crowd, packed into the schoolroom built by his self-denying efforts, listened attentively to the words by which he was dedicated to a fuller devotion to the ministry of Christ, and to his hearty response when he repeated his determination to devote all that God had given him to the work of carrying the gospel message to those by whom he was surrounded. Seeking no reward from men, he continues to proclaim, by his life as well as by his sermons, the pure gospel to those with whom for many years he did commercial business, devoting a large part of his own income and of the contributions of his flock to the support of another evangelist, who carries the same message to the villagers scattered in the mountains. —*Missionary Herald.*

IN THE ZULU MISSION, SOUTH AFRICA.

The native force, consisting of 531 preachers and teachers, draws no part of its support from the Board. Of the twenty-three churches in the mission, eighteen are entirely self-supporting, and the other five are provided for from the Home Missionary fund gathered by the native Christians. Of the sixty-seven day schools in the mission, eighteen are self-supporting, and the others are supported by private funds or government grants. The total contributions from native sources to the work of the mission were $7,964, while the total appropriations from the Board for the same purpose amounted to only $4,300.—*Missionary Herald.*

THE OPEN DOOR AT ING-HOK, CHINA.

Ing-hok is one of the stations of the Foochow Mission, located in a beautiful mountainous region thirty-five miles southwest of the city of Foochow. The Rev. Edward H. Smith, who is in charge of this station, writes: . . . "It means a new start for the churches. One of our seminary boys we met in connection with his work of breaking new ground. We had never had a chapel in all that large region—a full day's walk from the nearest church. The people had resisted the entrance of Christianity, and placards were posted about the town warning the people against him. He left his wife in Miss Chittenden's school for women, and spent two months there in a little, filthy, black, native inn.

"Three days we spent with him in that indescribable inn. We lived and slept under the gaze of the people of those villages, who would not be shut out from a view of the only foreigner they had seen. We recall one little fellow of perhaps eighteen, who stood on

the doorstep of the inn and read the Gospel of Matthew from the seventh chapter, on and on through those wonderful stories. Before him, filling the street, were men listening, and night after night they came to hear the preaching. Such is the open door in Ing-hok. Superstition and ignorance and darkness everywhere among our superb mountains, and everywhere a welcome, an opportunity, and a receptivity to the light so far as they can understand it."

NORTH CHINA.

"Rapid growth in that mission and a tremendous blow given to Confucianism by the introduction of Western learning, promise a large increase in the church within the next decade. Such increase must for many years to come call for a larger expenditure of money for helpers, street chapels, schools, touring, and the like.

EVEN IN MASSACHUSETTS.

We find many places destitute of religious privileges. Three such neighborhoods have been visited recently, and Union Sunday schools organized where no denominational work could have been successfully carried on. One was on the top of a mountain, where the people, on account of the long distance from the churches, were not attending any religious services. The boys and girls had never been to a Sunday school, and were eager to have one. Now happy-faced children gather there from Sabbath to Sabbath for the study of God's word.—W. L. CARVER.

WHAT IS THE HOME CHURCH DOING?

The three Indian Missions of our Church have as their share in the 30 millions of India at least twenty millions—a parish of 400,000 for each man, lay as well as ordained. Add to the 150 missionaries all of the 425 native workers, and each will have a field of 35,000. If equal numerical distributions were made, such a field would fall to each humble worker of most limited education, village preacher, Bible woman, school teacher, as well as to the foreign missionary. Our neighboring Mission of the American U. P. [United Presbyterian] Church, with a field of only five millions, pleads for 180 missionaries to be added to their present forty, in order to provide one male missionary and one lady evangelistic missionary for every 50,000 of people in their field, where 150,000 die every year.—*Rev. Walter J. Clark, Lodiana.*

THE BEST TYPE OF AN INTERIOR VILLAGE IN BRAZIL,

is under the absolute control of one just man. Here we find neatness and all the evidences of thrift and comparative prosperity. No drunkard, idler or vicious person can live here. The "boss," here

called the "mandachuva" (literally, the orderer of the rain), is owner of the stores, the saw and grist mills, the coffee and rice-hulling machines, and the land. He buys and sells everything. There is a school and a church, and he has the parish priest from Iguape occasionally (a Spaniard from the Philippines, whose parish covers a hundred miles around) come up to marry, christen and confess, and perform mass. (With the priest this is strictly a matter of business.) This "boss" looks after the welfare of the people generally, takes care of the widows, the orphans and the sick. His word is law and the village prospers. Here we rest and look after numerous cases that awaited our arrival. Farther down, at San Antonio, we may see a village in ruins, under a bad "boss."

AN ANCIENT JESUIT SETTLEMENT.

What wonderful men these old Jesuits must have been! After three centuries, the church monastery and school buildings stand as good as ever, and as specimens of architecture and solid construction compare well with modern structures. In strong contrast to these evidences of energy—the great dam and remains of the factory—are the people now occupying the region. There is an air of slackness and decay over all. It is not the difference in notions of morality, domestic and social life, and even of personal comfort, which are striking enough, but the utter wretchedness, sterility and unrest of human life. There seems to be little hope, no appreciation of higher life, and a downward tendency physically and morally. A generous, easily approached people, whose religious sense has been usurped by a tawdry exhibition of externals, a reverence for saints, votive offerings to them, with about as much sentiment as they buy a lottery ticket. They invest in this or that saint, and take their chance of drawing a prize. In great distress they make a promise of candles, a ribbon for the altar, or some such trivial thing, if the saint will help them out.

Their devotion to the Virgin is really the purest thing connected with their so-called religion. This is a type of many interior districts of Brazil, and, in a much greater degree, of all Latin America.—*Assembly Herald.*

By request, as acknowledgment of Subscription received for "SALVATION" *from* M. T.

"Salvation."

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Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of 'Salvation' to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

ORGANIZE!

For the Evangelization of the Jews in their present Great metropolis, New York, U. S. A.

OF WHAT SORT IS THE "KURIAKOS" OR LORD'S HOUSE FOR THE JEWS OF NEW YORK.

We have heard it said that it is 'peculiar'—i. e., unintelligible—for a Board of Missions to the Jews, to offer service in that line without a 'Mission.' "Wherefore wilt thou run, seeing thou hast no tidings?" News, tidings of something doing, is the usual desire. Objects for attainment are intangible and unattractive to the many. Could we attach ourselves to the rising kite of some popular evangelist, we should go up without wings or effort. Balloons, too, are exceedingly buoyant. That has been often proved; but they have not been found "'dirigible" in storms. Neither kite nor balloon have we; and more, experience is not favorable to being navigated by them whithersoever the wind may happen to blow—most often to wreck.

But we have a vision of something not seen as yet. There should be a time, according to the promise, when both young men and old shall see visions of the invisible, and go on to "make the dream come true." We have a model, too, provided by Israel's Heavenly King, for the House of the Lord among the Jews; and unless we mistake greatly, he has commanded us to build and make it ready for Him beforehand, in advance of a "Mission." We know, indeed, that the Spirit of the Almighty can do anything with anything, or create anything out of nothing. But we know also that He works on earth with mundane materials, in material forms

appropriate to His service, and appropriate also to the genius of the people whom He would fashion for His service. Even for the Day of Pentecost, that day of unparalleled spirituality of power, He had prepared a temple for His Jewish Church of such magnificence as forty-six years of lavish national labor and costliness could furnish. Since then, His true Church has been the poor of this world, and its habitation usually humble. But it is no such thing now, unless the Church in America is mainly a false church. Although we have too great and wide a work to do throughout the world, to admit in general of local magnificence befitting the Lord's House, yet as to His people Israel there is at present need of a true temple that cannot be hid in the density and expanse of Jewish wealth and squalor that is gathering from all the world into the enlarging spaces of Greater New York. We must raise a beacon light here, to which the thousands who secretly long for their Messiah and Redeemer may "fly as doves to their windows," without fear, and which will turn the eyes that are blinded towards its piercing light. No little hired hall or derelict chapel buried in the crowded slums of the East Side will have any fitness for the manifestation of Christ to the Jews of New York, or force from the scoffers at His name that dawning respect that must lead to inquiry and conviction.

Our vision, therefore, is of a structure too large and noble to be overlooked by any inhabitant or visitor in this city. Not, indeed, a ten-million-dollar cathedral, which would be but a separate island in the humble Jewish quarter; yet an Institution of all Christian truth and love, commensurate with the vast ignorance and misery of Judaism, to which it should offer asylum for every grade of age, sex and need.

Preaching? Who will be the preacher? The Lord makes preachers, and can send them wherever He will. But His worship, and its forms and ordinances, we have with us; if we have the grace to appreciate them aright, with reference to the peculiar people who are to be influenced. They are Jews, not 'Anglo-Saxon' people with alien western tastes and ways not altogether the best. Our comparatively light and trifling 'quartette' style should impress them rather contemptibly, as serious natures, none more serious among the races of the world. We venture to predict that when the Jews shall return to God, they will give lessons in liberal zeal, in devout gravity, and in force and grandeur of Divine worship, that our

modern churches sadly need. Let us try to meet them half way, with a solemnity of prayer, and an imposing massiveness and energy of choral and instrumental praise, as well as of architectural expression (seldom touched by modern Christian taste) that may begin to remind them of David's temple service and to foreshadow that of David's Greater Son when He shall come to His Own.

No doubt we are running quite out of sight and hearing of our audience. But no matter: that is just what the future is to do; and we shall not soon get to it without looking forward to it. Let us see how nearly we can raise a fund to begin, at least, this kind of ædification.

A BRANCH LIKE ONE CONTEMPLATED IN THE PROPOSED NEW YORK HEBREW CHRISTIAN INSTITUTE.

There is announced in *The Morning Star* a new mission, covering industrial needs of Hebrew Christians, which, under Christian instruction, is to be opened in London by Rev. Messrs. J. B. Barraclough and S. J. Deutschberger. All converts will be provided with employment. It is further proposed that the mission shall work several trades, such as are to a large extent at present in Jewish hands.

The mission has already been promised employment for students and converts by several large city firms, so that it is prepared to start at once. The mission hopes to have medical work attached, and to have, besides, gospel work and evening Bible study, a reading room, and the various departments of mission work among the poor, children's classes, mothers' meetings, visiting, etc. A quarterly magazine, *The Industrial Missionary,* will likewise be edited by Mr. Deutschberger.

NEW YORK HEBREW CHRISTIAN ASSOCIATION.

At the monthly meeting, November 19th, further progress was made: (1) by substituting the name ASSOCIATION for that of "Brotherhood;" from a conviction that the "Sisterhood" is an element too essential to be left in doubt of a co-ordinate place in the foundation, the composition, or the operations, of the Society.

2. By resolving on a weekly meeting for devotion and study of the Bible on Sundays at 3 p. m.; in addition to the usual business meeting on the first Thursday evening of each month. All these meetings are at present held in the chapel of the Protestant Episcopal mission to the Jews by Rev. Meyer Lerman, No. 68 Seventh street.

3. Most of the remaining articles of the constitution and by-

laws were discussed and approved; leaving the important question of the mode and terms of admission for members in full (Christian and baptized Hebrews) and for Associate members (Gentile Christians) for further consideration.

The first Sunday-afternoon meeting, November 22d, was favored with remarks from Rev. Mr. Chalmers of Pittsburgh, Editor of *"The Glory of Israel."* He presented the unusual view, but worthy of much consideration, that the promised return of Israel to the God of their fathers would be a racial movement *en masse* (not indeed unanimous, perhaps, and yet by no means sporadic); and that, consequently, the proper work now in hand is, mainly, to present the Gospel of our Lord Jesus Christ before the Jewish mind at large, from a Jewish standpoint, as one Gospel in continuity with that given to their ancient race, and not as a foreign religion for them to be converted to. If under this aspect they reconsider the claims and proofs of Jesus as their promised Messiah, they will again have the opportunity as a body, to divide if they must, on the acceptance of His Kingdom and salvation or the continuing curse of their rejection of Him and rejection by Him as at this day.

We are certainly not left by the Scriptures of the New Covenant to look upon the great apostasy of the rulers at Jerusalem who crucified their King, as the finality of Israel's probation as a race or as the Church of God. On the contrary, we are assured that this was a case that is to be tried over again by the same people; and that in the gracious working of Divine Providence with the Spirit and the Word, the "remnant according to the election of grace" will not only open their eyes upon their Messiah, as they did on and after the Day of Pentecost; but will be free in the freedom of this latter day, as they were not then, from the power of a wicked politico-priestly oligarchy, to "go everywhere preaching the Word" out of their own abounding zeal alone, and not as driven forth by a persecuting sword, which can no longer be brandished over them.

At the second Sunday-afternoon meeting, November 29th, Rev. Mr. Moses of the Protestant Episcopal Church, presiding, made a powerful appeal for a deeper study of the Bible by Christian Hebrews embodied in this Association, as a fundamental requisite for their proper influence as a power among the Jews, and, in be-

half of the Jews with the Gentile Church, which should be united with them in their cause. Dr. Zeckhausen spoke in the same vein. Mr. Reis followed with an impassioned plea for the whole Bible, in its unity, and in its spiritual power. The publisher of "Salvation" made some remarks with a like general direction; emphasizing the unity of the Gospel from its very beginnings with Abel, Abraham and Moses, and also the position of (believing) Israel in the promises and purposes of God, as the everlasting centre and heart of his kingdom, with whom His grace and power shall be peculiarly manifested in the modern as it was in the ancient world; the periodical "Salvation" being offered for the exposition of this aspect of Divine Revelation and the method of world-redemption, and to do what it may to nourish a faith-consciousness in devoted Christian Hebrews that they, however few and feeble, are the true Israel, heirs of the vast promises of God to the chosen race.

A STATEMENT STRAIGHTENED.

The President of the New York City Mission and Tract Society (Rev. A. F. Schauffler, D. D.) courteously corrects our reference in "SALVATION" for October, to the mission house of Rev. Jacob Freshman, as having been given up to that Society "under a proviso that it should be conserved and dedicated forever, where it stood, to the gathering of the Jews unto Christ;" also, that the Society construed this as a contribution to its general funds, etc. We understood Mr. Freshman's intention to have been as stated, but did not mean to say that the proviso was inserted by his trustees in the deed, which Dr. Schauffler assures us that it was not. We also understood that the property went into the general funds of the Society; that is, was not constituted a separate fund; but Dr. Schauffler informs us that it was never construed as a contribution to general funds, nor was used for anything but strictly Jewish work; inasmuch as the Society's annual expenditure on that account exceeds the income derived from the investment of the proceeds of the Freshman property.

THE IMPERIAL COMMANDMENT.

Very much we regret to see such a paper as the *New York Observer* descend theologically (in the absence of its Editor at the Antipodes—theologically also, we hope) to the baldest anthropotheism throughout its series of editorial expositions of the Ten Commandments; now on the FOURTH. Second only to that is our regret to protest thus repeatedly against the use of that paper's almost unrivalled influence in the staunchest stronghold of Divine theology—pardon the tautology, for we have much theology abroad, which is not theology but anthropology—the use of that influence to undermine in the hearts of Christians themselves, the only sanction by which morality, not to say religion, can securely stand against the tumult of selfish and lawless passions that rise up and beat against each of the Ten Commandments in turn. Based on human interest, the Commandments must and do disappear, wherever human self-love blindly imagines that it can do better for itself than by obeying them.

The clear issue presented is between Divine authority and human interests. Inseparably connected as they are, which is dependent on the other? This is the article of standing or falling morality. We want more than a guide to enlighten self-interest: we must have a bond, a *re-ligion,* an ever-binding law from on high, to enforce the guide's rules, in loyal hearts self-sworn to the holy and majestic will of God. Turn the thing other side up; put God and His law beneath and not above the interest of man, in the reason of it; and you find the law, as interpreted by the well-known rule according to the reason of it, practically the sport of "every imagination of man's heart." There is nothing but quicksand in such a foundation of morals.

Born to bear witness unto the Truth—truth that is in God and of God alone, as All-in-all—"SALVATION" has found its being's end and aim from the beginning in uncompromising testimony to that truth as the absolute will of the God whom it loves, and has omitted no occasion to separate that will on high above all the good that flows from it, and that can flow from no other fount or origin. In one of its earliest numbers (June, 1899), the vindication of the revealed "Genesis" of this world was crowned, as the world itself was crowned, with the monumental seal of God's Sabbath, not man's, and not founded on a basis of creature interest, but on a basis from which it could control the interests of mankind forever,

regardless of mankind's most plausible claim to regulate its interests by its own conscience and wisdom.

Why did God bless and sanctify the Seventh day? (Genesis 1: 3). Because it would be a good thing for man? He might have said so (as doubtless He had not forgotten that), if He had chosen to make that the fundamental reason, rather than the honor due to Himself as the Creator of all.

The Fourth Commandment stands out from all its companions as the only one that cannot be enforced by prior considerations of reason or rectitude; much as we may find in its fruits of beneficence to recommend it. It is also the only commandment that stands out in the Word of God, as the cardinal point or pivot on which turn blessing or cursing on His people. No commandment of the nine can be found thus exalted and emphasized in Revelation, although each of these finds full response in the native instincts of every unperverted moral being. This eminence of domain can be explained only on account of its unique relation to God's underived and unassisted—if you will, 'arbitrary'— sovereignty. We love His 'arbitrary' will, that gives us something to do solely for His sake, and for love of Him alone. Perish the doctrine that thrusts self-interest between Him and us!

Therefore, we have named the Fourth Commandment, and rename it, "The Imperial Commandment, *par eminence;* both from moral indifference and spiritual unessentiality, the single purely arbitrary Commandment of the Ten that God has given to men; the only Commandment that we can find no imperative reason for obeying always, save the naked will of God; the only one that it is impossible to obey implicitly in all cases without thereby acknowledging an underived and unassisted sovereignty over us. This it is that makes God's Sabbath the touchstone of loyalty or disloyalty to God, throughout the sacred scriptures. The Sabbath is the flag of a Divine Sovereign unfurled over all the earth, and the ensign at the peak of every loyal dwelling. 'I gave them my sabbaths to be a SIGN between me and them.'

"The hostile army understands this symbol better than the loyal army does. There is nothing in the universe that they hate as they hate the Imperative Sabbath. Some of their more respectable divisions are willing to patronize a day of physical rest, or even a day of decent complaisance toward God, and of wholesome moral

culture. But whenever an issue is raised between human convenience or pleasure and the categorical imperative of a Sabbath holy to God, the black flag of rebellion is run up with as vicious a jerk in our high-toned daily papers and pew-renting society, as in any congregation of evildoers. . . Whether the absolute monarchy of God is openly defied or plausibly 'limited,' this one decisive issue, like Ithuriel's spear, raises the demon of revolt in all quarters —often even in the Church—showing that he who is not with us here is verily against us."—"SALVATION," Volume I, Page 282.

A THANKSGIVING SERMONETTE.

TEXT: *Thanks be unto God for his unspeakable gift.*

"Unspeakable" as Eternity—it *is* eternity; eternal life. But it is much else that is unspeakable, besides, and that concerns the present interest, every present interest, of every living man, whether he is to live again or not.

A young Christian (once young), confessed to the writer that she could not understand how the goodness of God to us was so wonderful, since it cost nothing to Him who commands all that is and also all that is not. She has since learned something of the "cost" to God of everything, great or small, that we enjoy. Perhaps there are many who have never seen their common comforts and immunities in the light of fruits from the dreadful tree of Calvary. Yet a glance backward through the history of our partly Christianized civilization must impress every one with the direct descent of everything we enjoy, great or small, from the agony and death of our Redeemer. Before that, life itself was no man's right or privilege. Neither his life, nor his family, his wife, his children, his home, his earnings or produce, was exempt from spoliation by the stronger, or at least, the strongest, at their pleasure; and outside of Christianity, it is so still. Nor were the strongest more secure. Most of these, themselves, had closed their lives in blood or desolation. But no matter for them. Coming down to our condition in the minutiæ of daily life, and comparing it with the condition of our British or other ancestors; who would feel that their condition could be borne, as to houses, heat, cold, diet, labor, clothing, furniture, intercommunication, education, and innumerable things? In the single matter of the food on our thanksgiving or ordinary tables, the development of healthful luxuries for all, demanding thanks to God for his all-comprehending and unspeakable

gift, must in every particular be traced back to the Cross of Christ. The fruit, whatever it be, that luxuriously refreshes you, has been developed by ages of cultivation, made possible only under the shadow of that dreadful tree, and may, without much departure from literality, be catalogued among the innumerable fruits that grow upon it today! It overspreads the Christianized world with fruit-laden branches innumerable, bearing all manner of fruits The "multitudinous sea" and the sands upon its shores are not so many as the fruits of Christ's Cross.

God knows what that Cross cost Him. We can only know, with eternity to learn it, the unspeakable multitudinous gift that He purchased for us at that cost. Eye hath not seen, nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love Him. (1 Cor. II: 9).

THE PLAGUE OF PROSPERITY.

When we hear the amount of missionary contributions per member (in a certain great wealthy denomination in the United States) averaged for the last year at $1.08, as against $1.87 for the previous year—a falling off of more than forty per cent.—we naturally estimate the visible religious declension by adding to the forty per cent. the enormous percentage of prosperity and wealth which this leading denomination in business as well as theology has realized, while its benevolences were going down in a shameful ratio about the same besides. Such a sign bodes the profoundest peril as well as shame for Christianity, as it opens on its Twentieth Century. What shall we make of it?

The object of the present note is to point out that the small faith and love of our churches have been uncommonly tried, rather than helped and encouraged, by the unprecedented flood of prosperity that has rolled and still rolls over them. So that we should be surprised, not at Christ's loss of forty per cent. in support from his followers under these untoward circumstances, but rather that the loss has not been two or three times forty per cent. If the country had been swept by a commercial panic, or a blight of agriculture, and failure in business had been the order of the day, we really might have hoped for better things in Christian liberality! In this view of the true interests of our country, should not the President of the United States, instead of the usual Thanksgiving

proclamation, have appointed a day of fasting, humiliation and prayer, that the curse of prosperity may be removed from us?

It is a new idea, is it not? to deprecate the goodness of God in Providence as a curse. Has He so intended His blessings? If not, who has so perverted them, unless it is his adversary, the Devil? "While men slept, His enemy came and sowed tares among the wheat [enormous though the crop!] and went his way." Yes, "he went his way." Has any one preached on that clause of the text? He went his way, and left us unconscious of his visit and of what he had deposited; left the Church more self-complacent than ever, boasting unashamed of her increase and of her graces, too. The deadly poison mingled in the temporal mercies of God has turned them into a veritable plague, and we knew it not.

As little do we recognize the nature of the germ. The microscope of our spiritual bacteriologists has not yet been focussed on the plague bacillus in our wealth that carries spiritual devastation through the body of Christ. Without pretending to special revelation, we more than suspect that Christian wealth will never be disinfected nor the spiritual plague in it be stayed, until our doctors shall detect, isolate, proclaim and exfumigate that germ, by the word of God.

But do they not preach the word of God, and gallantly stand up for it, too? Not quite, brethren; not even fundamentally. There is something at the very beginning of the Gospel, that you do not touch, and the fruitless references to it in "SALVATION" would tire you as they tire us, if you read them. That ray would reveal to you the plague bacillus that secretly infects all our temporal good and pervades it with "the pestilence that walketh in darkness," while we wonder why we perish. Be entreated to look at it, pastors. Apply it first at home, for there, perhaps, is the great difficulty. Much greater faith than we dare to preach or practise is requisite to the practical adoption, without attenuation, evasion or quibbling, of the initial condition for His disciple, declared by our Lord in Luke XIV: 33, or Matthew VI: 19, 25, 33.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.". Not even the family, or the future of the widow and orphan, is excepted; all are confiscated to Christ and his custody, in Luke XIV:26. This is where the shoe pinches and is cast off. This postmortuary providence, now universally preached

as a duty, is most explicitly forbidden, in the words, *"Lay not up for yourselves treasures upon earth. . . . Take no thought for your life, . . . but seek first the kingdom of God. . . .* ["a commandment with promise"] and all these things shall be added unto you."

When we dare to believe the promise and preach the commandment, the poison of the plague will be extracted from prosperity, and our Lord can then multiply it unto His people to his heart's content, and not destroy them by it. This is the promise of Dowie to his followers, and he gets many. Cannot Jesus, the Almighty and the Savior, be believed and obeyed?

THE EXAMPLE OF A POOR INDIAN.

At a late Christian-Indian camp meeting on the Odanah reservation, a party of eleven came down from Northern Minnesota and many came from three different settlements in upper Michigan. There was one representative from a reservation in Minnesota, who is the only protestant missionary among the 20,000 or more Indians of that State. He has been eighteen years in the work, supporting himself mostly by working with his own hands, although he has worked somewhat with three different denominations and is now an ordained minister in one of them. When he began he was no longer a youth, but he could neither read nor write. Through his own private study he can now do both efficiently in both languages. Many souls have been born into the kingdom through his efforts. The great difficulty he meets is the impossibility of finding faithful pastors to put in charge of fields after he has evangelized them. In two different fields he built churches and left them in care of pastors who proved unfaithful and left the work, and now no one can be found to take their places.—*Northland and Bethany Record.*

All that has been done in the past has but touched the borders of the great need. We are seeking constantly to bring the needs of the Northland before the eyes of Christians, not that the work may be done through us, but that, realizing the needs, others may seek them. Do the work through your own denominational board, independently, only DO SOMETHING for the Northland. Within the past three months four of the fields which our workers had opened, have been taken up by one of the large denominations. Praise the Lord! May every town and hamlet, lumber camp and mining location soon have the word preached in it. One hundred dollars will put a man in the camps of a given district for four months, perhaps for six months, and the Gospel will be regularly preached to at least four hundred men, perhaps eight hundred or a thousand.—*Northland and Bethany Record.*

"CEASE YE FROM MAN"

"FOR WHEREIN IS HE TO BE ACCOUNTED OF?"

The municipal election of November in the City of New York was a trumpet blast of no uncertain sound and of terrible power. The host of good men whose lavished exertions—and, alas, their high patriotic hopes—went down in that crash of doom, will have to cease from man: for the city has made deliberate and final choice between the most unequivocal extremes of good and bad government, and no earthly power can reverse it. But will they turn to the only Power that can help them? Many of them are church members. But does the Church itself begin to realize that Satan is the Prince of this world, and that

On earth is not his equal?

"Shall I lift up my eyes to the hills? From whence cometh my help? My help cometh from the LORD, who made heaven and earth." There is no help but in Christ. When will the Church "cease from man" under Satan, and devote its individual and collective energies to the kingdom of God? As to political conflict, let them endure it still who have no better hope than in man, but cling to that in worldly optimism "bequeathed from bleeding sire to son."

Reviewing from the beginning the history of nations, we find all concluded with one invariable doom: "Ephraim is joined to his idols—let him alone" to perish. There is only one kingdom that has never perished, but is to triumph and survive. It is not a Citizens' Union, it is not of man, it is the Church of God whenever it shall be God's indeed, not as now in "a divided duty."

THE RADICAL CAUSE OF IT ALL.

Explanations are nearly as numerous as expositors, but they all agree that they cannot understand it. This or that circumstance may have been contributory; but the radical cause at the bottom of every contributory condition—not excepting the undue influence of party politics—has been that the people do not love law. A little of it, just to make living possible, the Germans themselves will endure; but law as inflexible is repugnant to the spirit of the age, and especially to the mixed multitude called politically New York.

At the previous municipal election, the people of New York thought they wanted a little more law. That was a mistake. They have had two years of it, and they find they do not like it. That is the bottom fact of all. Whatever mistakes there may have been

in the Fusionist campaign, the decisive one was in exhibiting a record of inflexible police administration of law. Flexibility, evidently, suits the average of our citizens better. Although it be for the present allotted only to private purchasers, it is cheap at any price, as a public principle in general and in the long run. A liberal flexibility is the popular ideal of law, human or divine, of morals, education, theology and everything. Nothing is plainer than this phase of the boasted modern enfranchisement of the human mind. As of old, the deepest thing in the heart of the natural man is anarchy still, and very rapidly we are reverting to that state of nature. Man does not love law, never loved it, and never loved it less than now. The outworking of this antipathy in support of the Tammany style of police administration is naturally nearest to fullness in the great gathering-in of the lawless from all lands in quest of liberty as license, that gives character politically to the city of New York. Its watchword is "Home Rule," and very little of that. But home rule has got a set-back this time that must perceptibly tighten the reins of the great Commonwealth on its unruly member.

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THE IRRUPTION OF DOWIEISM AND THAT SORT OF THING.

EDITOR OF "SALVATION," IN THE HOMILETIC REVIEW FOR NOVEMBER—EXTRACTS.

"Antichrist" means an opposition-Christ; anything that assumes His offices, titles, and characteristics, as the disguise of another, and as the structure of "another Gospel." What would the beloved disciple have thought, if inspiration had given him a view of the Twentieth Century with its huddling swarm of impostors in the name of Christ and in patches of His livery, that cover the earth with streaming multitudes of followers drawn out from the unbelieving mass of men, and largely, alas! from the membership of churches? How emphatic would have been his warning to his "little children" of this time!

What is their common fundamental characteristic?

In the last analysis, every opposition gospel ever broached under the sun carries us back to the original organizer who said, "Ye shall be as gods." Under some form of the same basic pretension, the same deceiver has organized his "churches" in all ages. In the primal age, if we study intimately the "first church" under the priesthood of Cain, we find a principle of human works and will worship finely adapted to ensnare the better grade of natural men, and quite in vogue to-day, under the name of Christianity, among

those who practise natural righteousness even to refinement, as a satisfactory tribute of independent goodness to the great Goodness *primus inter pares*. "Ye shall be gods" in religion, morals, and culture.

Out of the glorious apostolic form of godliness was constructed gradually a new form of man-worship in a priesthood nominally for Jesus Christ, but in His name actually superseding His authority as teacher, ruler, and Savior. So cunningly is this priesthood (called the Church) connected with the Christ which it claims as Head, and of whom it makes itself a delegate head, that it has entitled itself by ecumenical prevalence to that bad eminence as the Antichrist of Antichrists which apocalyptic marks and the general consensus of Christ's direct followers have assigned to it. "Ye shall be as gods," by representatives of your own nature, clothed with divine power and authority for salvation.

Mormonism, Eddyism, and Dowieism all build on something, more or less, of the foundation of the Gospel of Christ, and "draw away disciples after them" who would be followers of Christ and think they are so.

Mormonism has its cornerstone in a divine paternity, in which it aligns man (the male) with the All-father, and ministers at once to his vanity and his sensuality with a promise of divine exaltation and felicity proportioned to the extent of his propagative range. In this it is a counterpart to the great enticement of the serpent through Mohammed; who expressly superseded Christ, although building monotheism with foundation elements from the Bible.

Eddyism—or the scheme impudently called Science, and blasphemously described as Christian—is an effigy dressed in patches of Christ's righteousness, and surmounted, like the Cross, with the title Jesus, and the roll of the Gospel; yet fundamentally reducing God to nature by exalting nature as God, and so making man to worship himself as the only or chiefly perceptible embodiment of the all-immanent principle, which is God everywhere and everything, and besides which there is nothing save the vacant images of the "mortal mind." "Ye shall be gods" indeed, no less! That the mortal mind that projects these phantasms of its own creation is itself something independent of and even antagonistic to the "Only Reality," is a part of the creed that subverts the whole, and that may never have occurred very impressively to a mind so utterly chaotic as the constructor of the chaos called Christian Science. Contradictions at every point and at every turn make less impression on the feathery brains of such believers that dents upon a feather pillow. Reason and consistent thought renounced, it is as idle to argue the question as to summon a tempest to harmony. For an ætiological study, it is presumable that the so-called mind of Mrs. Eddy may have once stumbled on the idea now growing in the philosophic mind concerning the constitution of matter: *i.e.*,

that it is simply a complex of forces (which are "spiritual"—divine?) operating variously on that complex of forces constituting our senses, and so creating an objective reality to the mortal mind. Reasoning from this concept without the slightest faculty of logic, the whole "science" of Eddyism might have built itself up with as little reality as the phantasms of the mortal mind are supposed imbued with. How the mortal mind of so many multitudes of the present generation came into a state of logical chaos to receive, and gravely abide and act in, such "science" and such religion, is a question worth studying by educationists.

Finally, we come upon the gravest complex of divine truth and human fatuity ever yet compounded, in what we have generalized as Dowieism. The primitive principle of the serpent here assumes the form of faith, and is "transformed into an angel of light." It is so intimately confounded with the fundamentals of Christ's holy religion, and so intertwined with the most devout experiences of many sincere but ill-taught Christians, that it is difficult to thread the faint line of separation between faith and presumption, which we must find and keep if we are to escape again the snare of the serpent, who promises that we shall be as gods in power for healing and all things if we but choose to have faith.

Seizing on the evangel of saving and over-coming faith in Christ, and wrenching it free from its specific relations and limitations, to an absolute force for every purpose not prohibited, the presumptuous aspiration to be as gods has been embraced by many as their religion. But the element that is fundamental in Christian faith is *waiting subjection*. Minus this element, faith in God is self-will and presumption. I have met with it in whole classes of such ultra-believers, who read the will of God like an open book, and read it loudly to me; construing their impressions or plans as inspirations, and praying in much assurance for the realization of the same, as the very will of God.

If the practical impossibilities that must contradict the pretension to faith-power at will for all things were not as thick before Dowieites as in the way of Mrs. Eddy's devotees, we might suspect that the personal Antichrist stood now revealed; especially when we consider that the faith-curists of substantially the same cult are not yet all enrolled under the conquering banner of Dowie, but are apparently increasing in number within temporary bounds of sober orthodoxy. Why should they not all coalesce? The doctrine of divine healing has been the expressed belief of the Church of God as far back, at least, as the date of Psalm ciii., with the authority of God's expressed word in Exodus xv. 26: "I am Jehovah, that healeth thee." But their common postulate now is to the effect that God has delegated His own healing omnipotence to faith at the will of every one who may choose to claim it.

A tract entitled, "Christ our Healer," was lately put into my

hands by a beautifully devout woman, who has since died renouncing agencies of healing as impious, and in perfect repose on the prayer of faith as the only medicine allowed by the Lord to His believing disciples. The writer of this tract construes the promise of atonement and deliverance by Christ, in Isaiah lii. and liii., as primarily physical; and so far as spiritual, of course but secondarily and metaphorically so; and accordingly argues that a promise of immediate bodily healing for the believer is as broad and far reaching as the atonement, and that a doubt of this "exposes the whole matter of redemption itself to serious doubt." The undeniable absence of special immunity from disease, and from death by disease, among those who are supposed to enjoy the privilege of divine healing by faith at will, is disposed of as no otherwise significant than the like *spiritual* inperfection of Christians *in* general.

If the Gospel and work of Christ had done nothing more perceptible than that, for our spiritual condition as His people, since our forefathers were worshiping images of stone, with cruel and bloody rites, then the comparison and the argument might hold good. For such as successfully cultivate the faculty of shutting their eyes to the incoherency of the comparison, it of course may and does hold good. Rational discussion therefore becomes impertinent, and need not detain us.

But the more common and prevalent argument is obtained by assuming to all believers in all ages, the entire catalogue of miraculous gifts of the Spirit promised by our Lord to the a postles and primitive believers as "signs" of His resurrection and presence with them. Nine such "gifts" are mentioned in 1 Cor. xii.; distributed to one and another (as the apostle points out from the well-known experience of the primitive Church), according to the special purpose of the divine will in each case. Yet these gifts—each so evidently special and personal—are arbitrarily translated into one universal endowment for all believers: a meaning explicitly barred by the apostle's own language concerning them.

This stride of will taken, it remains easy to explain, in like arbitrary manner, the admitted absence of eight miraculous gifts out of the nine, as the mere result of our having discontinued the exercise of this one gift of healing, or the claim thereof by the prayer of faith; and hence, as our author infers, if this exercise were resumed it might be expected that all the rest would follow!

These flights of fancy being successfully accomplished, the exercise of thought is again foreclosed, and need not, and does not, waste any time.

It may, however, be useful to remind those who feel it their duty to jump at all things, even to the literal removal of mountains by faith, that nowhere in Revelation or in human consciousness is found a possibility of assuming Scriptural faith at will in any matter whatever. In miracle, it is contrary to the constitution of the

rational mind, and is a supernatural possibility only as "the gift of God" (Ephes. ii. *et passim*). "No man can say [in true faith] that Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii. 3). Jesus Himself referred the same declaration by Peter exclusively to "the Spirit of my Father who is in heaven." None can truly trust in Him for salvation (although we can rationally accept the promise, on evidence), but by gift from the same divine power; and much less can further supernatural gifts be received but "according to your faith" as given for each purpose from above. To this give all the Scriptures witness with one accord. It is nothing but the blindness of spiritual conceit or careless reading that overlooks limitations and takes for granted the assumption of all divine grace and power at will.

One word in the Epistle of James (v. 14) remains as a hook to hang "faith-healing" upon:

"Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

This apostolical prescription for disease in general contains three ingredients: (1) The united intercession of the church; (2) the prayer of faith as given by the will of God for the special case; (3) the administration of the then usual remedy of oil, "in the name of the Lord;" (as "all things whatsoever ye do" are to be done in the Christian life). That there is or ever was any mystical anointing known as a medium of divine grace, the Roman Church alone conceives, in common with certain evangelical interpreters of this passage. The mistake is gross. The thorough rubbing of the body with oil, still practised as from time immemorial, in the East, as the best known treatment of the sick, is not at all represented by touching the forehead with a drop of oil in the name of the Lord, who never instituted any such ordinance in His Church, for sick or well.

Contradictions without number, of Scripture and experience alike, entangle the followers of this delusion in every form—whether Christians in their general views, or disguising the most impious and pantheistic extravagance ever imagined with a cloud of religious verbiage and metaphysical speculation.

"ABIDING" AND "WILLING" IN CHRIST.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John xv: 7.

Two questions remain before the understanding of this promise. First, as to the conditions: Who knows what they are? what is it to abide in Christ and to have His words—His whole mind and

will—abide in us? That must be something transcendent of all that we ask or think: a gift of power by grace, reserved undoubtedly for the people of God, but perhaps reserved as yet, and only given as earnest, in the mighty works of the Apostles.

Second: When all this transcendent condition shall be fulfilled, and we "shall ask what we will and it shall be done"—*what will we will?* Who knows? Certainly nothing much like what we can beforehand will, or can now think we shall will.

Such considerations as these need to be impressed upon some good people who think they can jump at the ultimate heights of Divine promise whenever they choose to. They have no conception at all of how much those great words mean.

Critical Study of the Bible.

HISTORICAL OUTLINES.

IN THE LAST JEWISH CENTURIES BEFORE CHRIST—THE MACCABEES AND THE JEWISH REVOLUTION.

In "Salvation" for November we summarized the two desolations of Jerusalem and the temple, by Anteiochus in person first and next by his general Apollonius. As if these judgments were not enough for the ever-apostatizing city—leaving the temple defiled, shut up and deserted, the city depopulated of non-apostate elements and mainly destroyed, and the whole desolation under surveillance by the garrison of the heathen despot—Anteiochus also decreed that throughout Judea not only, but also in all parts of his great Asiatic dominion, whoever worshipped the God of Israel, or circumcised their sons, or did anything in observance of the laws of Moses, or had in their possession any copies of the Divine Law, should be put to death: so that all religion except paganism might be utterly extinguished, while the sacrifices and obscene festivals of Grecian idolatry were everywhere established and enforced. The Samaritans took advantage of the opportunity to secure themselves with the king, by repudiating their professed kindred with the Hebrew people and religion, and causing their temple to the Living God, on Mount Gerizim, to be re-dedicated to the Grecian Jupiter. Many of the Jews themselves, either so inclined, or intimidated,

fell away to heathenism and joined with the bitterest apostates in persecuting the faithful that remained.

While the officers of the despot were going through Judea enforcing these decrees, one of them, named Apelles, came to Modin, where dwelt the aged and godly Mattathias, of priestly rank, the great-grandson of Asmonæus (whence the famous name of Asmonæans) with five valiant sons, Johanan, Simon, Judas called Maccabæus, Eleazar, and Jonathan. Here, Apelles, having inaugurated the heathen altar and sacrifices, sought to persuade Mattathias to join in the act of apostasy; but he, fired with a divine fury like Phineas of old, not only proclaimed defiance to the king's decree, but rushed upon the altar and killed a miserable apostate Jew about to do sacrifice. By this act of desperate courage his five sons together with some others were so inflamed that they rallied to him and killed Apelles himself, with his company, on the spot. These then escaped to the mountains, calling on all true Israelites to follow them. Soon the desert places were filled with faithful refugees, whose character may be inferred from the memorable incident of the thousand who were penned in a cave, where they were all massacred unresisting because it was the Sabbath day. On this, Mattathias and the priests and elders with him, after full deliberation, decided that man was not made for the sabbath in that sense, but that there were such things as natural works of necessity, and that it was lawful when necessary to fight for their God, their country, their children, and their lives, on the Sabbath day.

Anteiochus, freshly enraged at the defiance of his will and the frustration of his intention, came again into Judea and held a carnival of atrocities of which frightful specimens are commemorated in Josephus and the first book of Maccabees, but must give way to the broader outline of the picture which we seek to impress on the reader's memory. He returned to his capital, Antioch, baffled and more than ever enraged by the obstinacy of the believing Jews. Fresh numbers of them, driven to desperation by the cruelties they had witnessed and suffered, swelled the colonies in the mountain fastnesses. It is noteworthy, and perhaps significant, that the zealots of the "oral law" (precursors of the sect of Pharisees), called Chasidæans or Chasidim, or the pre-eminently holy, and so known and entitled to this day, came into the growing revolution at this juncture, later than the original bands of purely biblical believers

who were possessed by naturally purer zeal, but perhaps not fiercer desperation.

Thus re-inforced, Mattathias came forth and took the field, recovering city after city, purging them of idols, slaying the Jewish idolaters, and re-establishing the divine ordinances of religion. Finding that copies of the prophetical books had been spared as unessential to their religion, and were read by the pious Jews in their synagogues in the place of the confiscated books of Moses, Matthias, in restoring the books of Moses, left the reading of the prophets as a double lesson, which so continues to this day in the synagogues of the Jews.

With the close of this year (167 B. C.) closed the life of the aged Mattathias, and opened the wonderful career of his famous son, Judas Maccabæus and his heroic band, whose exploits rivalled those of David and his "chief thirty," who like himself slew singly giants and thousands on thousands of the armies of the aliens, in the name of the Almighty God of Israel. They filled full the prophecy that Daniel had given of them (XII: 32 to 34). "But the people that do know their God shall be strong and shall do exploits." Of their teachings and sufferings also, it was a prophetic summary that "They that understand among the people shall instruct many: yet they shall fall by the sword and by flame, by captivity and spoil, many days . . . and some of them of understanding shall fall, to try and to purge and to make them white, unto the time of the end." Judas Maccabæus has left his own surname (of doubtful origin) to all of that period in every place both before and after him, who stood and suffered for the truth of God.

Renewing the war after the death of his father, with increased numbers and redoubled energy, Judas went everywhere vanquishing the enemy, as if God was with him as he had been with Joshua to whom it was said, "there shall not a man be able to stand before thee all the days of thy life;" purging away the abominations of idolatry, punishing the apostates, renewing the worship of God, and refortifying and garrisoning the towns.

Apollonius withstood him in vain in a great battle, was killed and his army routed leaving much valuable spoil to strengthen the revolution. Seron, deputy governor of a neighboring province, marched in from the eastward, and with all his army met the same fate as Apollonius. Then Anteiochus himself gathered a great army

to subdue the revolution: but finding himself short of funds went eastward with part of his force to collect back revenues from Armenia and Persia, leaving Lysias with the main part of the army, charged to subdue the Jews and utterly exterminate them. Other satraps joining him, the army concentrated at Emmaus amounted to 47,000 horse and foot, followed by a different army, of a thousand merchants with great treasure for the purchase of the Jewish slaves to be captured, and which were offered by proclamation beforehand at the tempting price of ninety Jews for one talent, so vast was the intended sweep of the population of Judea.

Judas had with him a handful of 6,000 men, which was reduced on the eve of battle by the wholesale exemptions prescribed by the law, to a half-handful of 3,000. Learning that Gorgias, the most famous general in the hostile army, was secretly gone out with a large force through by-ways, under the guidance of apostate Jews, to fall upon the rear of his camp in the night, Judas immediately took every man with him in a night counter surprise, routed the main body quietly until Gorgias returned without having found the men he went for, but finding them now to his surprise and cost. At this sight his men broke in a panic, and fell down slain by thousands—stated as 9,000 in all—so that of all that formidable army nothing remained by morning in the field. Judas gathered up all the money that the merchants had brought to purchase the non-combatant population of Judea after the men were all slain, and added to it the proceeds of a sale of the merchants themselves.

The next great battle was fought with Timotheus, another Syrian governor, and a general named Bacchides, with a loss to them of over 20,000 men, besides much money and military supplies.

Lysias now determined to use force enough to end the disasters of the war (B. C. 165), and started at the head of 65,000 horse and foot. Judas met him with 10,000, and routed his army with 5,000 of them slain. Lysias retired to Antioch to make preparation for a campaign that should be surely decisive.

Meanwhile Judas, now unopposed, marched on Jerusalem, took possession of the city and temple, cleansed the defiled sanctuary, re-established the priesthood and sacrifices, and refurnished the service of God with golden vessels and apparatus from the treasure that he had captured.

A great festival of rededication was held, beginning on the very

day three and a half years (the great typical prophetic "1260 days") after the date when the temple had been desecrated and the city desolated by Apollonius in concert with the high priest and his party of the day.

Anteiochus, hearing of these things in his ill-fated Eastern expedition, set out for Judea in a heat of rage that bore him up in prodigious fortitude under the pangs of a horrible disease with which he was stricken like a later tyrant (Acts XII:23), until he was thrown out by the overturning of his chariot in its furious speed, and so badly hurt that he could go no farther, and died the most miserable of deaths at a place in the mountains between Persia and Babylonia, called Tabæ. The pangs of a guilty and awakened conscience, added to the tortures too loathsome to describe that consumed his entrails, belong to a tradition of interest to which we can barely allude; with the story of his dying confession, unavailing repentance and vows of reparation, issuing in no peace but only in madness and horrid visions of demons surrounding him in his dying moments. This remarkable story should be credited to the authority of the heathen historian Polybius, as well as of Josephus; although the former naturally refers the retribution to the impieties of Anteiochus in the desecration of the temples of his own gods.

The infinitely more important and much debated prophecies of Daniel which turn upon the typical relations of this arch-enemy of the Church, and confederate of all its internal treasons, constitute an apocalyptic branch of the subject to which we cannot here return.

But peace did not follow the death of Anteiochus. It proved that he was but the head and front of a widespread hatred such as the Jews have had to suffer in all nations and all ages by the judgment of God so clearly denounced upon their apostasies by Moses in advance. In the first place, while the Syrian hostilities were temporarily suspended on the death of Anteiochus, Judas was occupied in successful conflict with the Edomites on the south and the Ammonites on the east; in which he restored and refortified the borders of his country.

But the unabated hostility of the heathen provinces on all sides, allied with the apostate Jews in Judea, soon broke forth in arms under the countenance of the Syrian power. Repeated invasions

and great conflicts took place, in which the apostate high priest Menelaus and his party bore a part in hope of restoration to power in Jerusalem. But Menelaus took nothing by his impious intrigues and struggles, for Lysias accused him justly to the son and successor of Anteiochus E., as a selfish fomentor of trouble in the province, and he was miserably put to death; although Alcimus, a man equally unworthy, was named high priest in his stead. Demetrius, the next king by force of arms more than inheritance, for the furtherance of his own interests, favored the pretensions of Alcimus with military support, but Judas defeated his forces with like splendid and preternatural success as formerly. Perhaps it was a failure of faith at last, that he now entered into alliance with the Romans, and so opened the way for his country into the midst of those entanglements in which the Romans played off each kingdom, with its king or pretender, as the case might be, against another, until their gradual encroachments and wars brought all the countries of Asia under subjection. Shortly after this, the glorious career of Judas Maccabæus was ended in his last battle with the forces of the Syrian king (B. C. 161), where he was deserted by the most of his small army, and died fighting but overpowered by numbers.

The remaining brothers, Jonathan and Simon, continued the conflict against foes without and within, with continued success and renown in many battles; until Alcimus dying in the next year, Bacchides, his military supporter, returned to Antioch, and Demetrius, under orders from Rome, refrained from troubling the Jews for some two years. After this, however, the heathen-Jewish party intrigued against Jonathan with such effect at the Syrian court, that Bacchides was again sent into Judea against him. After ineffectual attempts, with effective opposition from Jonathan and Simon, Bacchides grew weary of the war and of the wicked plotters who had brought it about, and entered into a treaty of peace. Thenceforward, Jonathan governed from Michmash (Saul's old capital seat) under the Syrian king, according to the law of Moses; cut off the apostates, and reformed religion and justice in the pontifical administration.

Vicissitudes followed in the government at Antioch, with wars in which Jonathan was involved and proved successful on both sides by turns. He made a fresh league with the Romans, and

rebuilt the walls of Jerusalem as well as of other fortified places in Judea, but was still unable to dislodge the garrison, of heathen Jews mostly, which under Syrian authority had desperately maintained itself since Apollonius established it in the beginning of the war. In a new invasion headed by Tryphon in behalf of a new pretender to the crown, Jonathan was entrapped and murdered by treachery.

Thus ended another great Maccabæan leader, and Simon alone of the five brothers was left to take his place, and to contend in diplomatic intrigues at Rome and in arms at home, with the successive pretenders to the Syrian crown. His successes were great; including the grant of independent sovereignty in Judea, which may be called the temporary crown of the Jewish Maccabæan revolution. By consent of the priests, elders and king, this authority was confirmed to his descendants. He accordingly accomplished the displacement of the garrison of Apollonius (B. C. 142), from the fort built by him, which had been for twenty-five years a scourge and a menace to Jerusalem. He also renewed his father's league with the Romans, and obtained their injunction against further interference by any and all of the neighboring powers. How nearly this constituted a Roman protectorate, and in logical consequence the Roman dominion which ultimately resulted, the intelligent reader of history, ancient and modern, will readily perceive. He was murdered in Jericho, with two of his sons, by poison, at a banquet given by his son-in-law, whom he had made governor there, and who aspired to seize the sovereignty of the state. The remaining son was the celebrated John Hyrcanus, who defeated the aspirant and maintained and extended the dominion of his father.

We pause here at the confirmation of the Maccabæan or Asmonæan dynasty in its first regal descendant, in the beginning of brief Jewish independence and of the Roman protectorate which so soon absorbed it. The remainder of the story, to the time of Christ, continues the contention of Jewish sects and princes until the progress of Roman destiny gathered them all into the Roman Empire.

BIBLE REVISIONS REVISED.

Matthew xxvi: 69 to 75.

The Fall of Peter, in trying to follow Jesus Incognito.

69. R. V. here seems correctly to amend "palace" to *court,* in which the underlings were assembled. "Damsel" is modernized as "maid"; the present conventional sense of *paidiskē.* It is *mia paidiskē,* one maid, or as we would say, one of the maids. "Jesus of Galilee (A. V.) is correct; not Jesus the Galilean as R. V.

71. "Jesus of Nazareth," again, is correct in A. V., rather than "the Nazarene," as revised. "This fellow" (A. V.) is properly enough neutralized in R. V. as "this *man.*" "*Also*" was with (both versions) is dropped from text. "The porch," where Peter was, at the second and third denial, appears from Luke xxi: 61, to have been the place where Jesus was held until daylight for formal trial, and into which Peter meanwhile, in the course of the "one hour," had ventured, and so met the sad and pitying glance of his dishonored master.

72. "I do not *know* the man" (A. V.) seems preferable, for emphasis, to R. V. "I know *not* the man."

73. *A little after* (*meta mikron*) would be more literal than the A. V., and shorter and more literal than R. V. "after a little while." "Came unto him they that stood by" (A. V.) follows the text more closely than R. V. "Of a truth" (*alēthōs*) is a literal emendation in the R. V.

74. "To curse and to swear, saying" (A. V.) is judiciously amended, "to curse, and to swear 'I know not the man';" (rather than to swear profanely and at large, which is not intended by *omnuein.*)

75. Both versions say, "before the cock crow, thou shalt [wilt] deny me thrice. The text of Westcott & Hort reads, "before the cock crow thrice," etc. But it may be read, though not easily, "before the cock crow, thrice thou wilt deny me." Their text is the same in the prediction of Jesus at the supper.

MATTHEW XXVII: CHRIST BEFORE PILATE.

1. "When the morning was come" (lawful time for the business) and "*all* the chief priests and elders" were assembled; the judgment of death was formally pronounced, in the presence of the victim *un*bound; and then they bound him again, and led him away to Pilate.

2. Immaterial grammatical corrections (R. V.) "And they bound him," for "and when they had bound him." "Delivered him up" (*paredōkan*) for "delivered him;" ("up" here superfluous and also unliteral.)

3. "Judas which [who] betrayed him (*paradous*) R. V. correctly for "*had* betrayed him." "When he saw that he was condemned" —*unexpectedly* is implied. Probably Judas, like Peter, had fallen into the snare of his own confident calculation.

4. I sinned (*hēmarton*) in that I betrayed innocent blood, is literal translation. Both versions uselessly violate the tense of the original. Other texts read, more plausibly, *dikaion,* righteous, for "innocent"; same as Jesus said, Matthew xxiii: 35.

5. "Cast the pieces of silver *into* the temple (*eis to naon*); as if Judas ventured only to the entrance of the holy place, and threw the silver inside: noted only by the R. V. But *naon* is particularized by the unusual and unnecessary distinction "sanctuary" instead of temple. Went *away* (*apelthōn*) and hanged himself;" R. V. pleonastically as usual on that word.

9. The clause, *hon etimēsanto apo huiōn Israel,* is untranslatable, unless we may be allowed to drop the *n* in both *hon* and *etimēsanto,* making *ho etimēsato,* singular number; when the clause falls naturally into English, as *Who was priced from (or by) sons of Israel.* If the text must stand as it does, we must give it up, with the versions, both of which are without text, and purely arbitrary. The substitution of "priced" for "valued" (R. V.) seems unnecessary, and hardly felicitous.

11. And Jesus stood before the governor" (A. V.): changing "and" to "now" is usual with the Revisers, but is at least unnecessary here.

13. *Witness* against thee" (both versions) is, in modern English usage, note or observe. *Testify,* we would now say; a small but proper amendation in style.

14. The Revision is perhaps more precise or less homely, but immaterial.

15. "Now at *that* feast," or at *the* feast, or at *a* feast: of these, the last, though not used, is the more literal of the three. As the sense of "feast" is exclusively pleasure, it might be well to substitute *festival,* in the case of religious celebrations generally.

"People," and "multitude" for *ochlō,* in the versions respectively, are both inexact. *Crowd,* or *concourse,* would show that feature

of the scene. It was no large or popular gathering, but a crowd of "heelers" assembled by the political powers. The "people" were feared by the rulers, who had to do their work at night, with the help of a traitor and a proletariat mob; both at this time, and later, after the Ascension and the Day of Pentecost.

16. "A *notable* prisoner:" *notorious* would exactly represent *epidēmon* in the bad sense here obvious.

18. "*Had* deliverel him" is another of the useless violations of tense which are frequent in both versions. Read: For he knew that they delivered him up (*paredōkan*) through envy.

19. "*Have* suffered" is another useless violation of tense, in both versions. What is the matter with "For I suffered (*epathon*) many things, this day, in a dream"?

21. "Whether of the twain" (both versions) was good English once, but not so correct or so easy as *which of the two.*

23. "What evil hath he done" is wrong in tense, again, in both versions. *What evil did he do?* (*epoiēsen*).

24. "When Pilate saw that he *could* prevail nothing" (A. V.) is corrected in mood by the Revisers—"saw that he prevailed" etc. Consistent persistence in such corrections would have bettered the Revision and shortened these notes. A temptation to better the text a little seems to beset the zealous translator and reviser, alike.

26. In latter clause, the A. V. is the better for literality.

NEW WOMEN'S MISSION IN BROOKLYN FOR THE JEWS.

The Women's Baptist Home Mission Society, having its headquarters in Chicago, expects to open a new work soon among the Jews of Brooklyn, N. Y. Two missionaries have been appointed, Miss Maude E. Darrow and Miss Gisela Fleischmann, the latter being a Jewess. Both are graduates of the Baptist Missionary Training School, Chicago, of the class of 1903. Miss Jeanette Gedalius was graduated in 1892, and labored among the Jewish women and children in New York City from October, 1893, till the Summer of 1898, when she was transferred to Chicago. The work to be done in Brooklyn will be house to house visitation among the women and children, with probably a school for the latter.—*The Glory of Isreal.*

CHRISTIAN ALLIANCE WORKERS OFF FOR JERUSALEM.

Mrs. Abbie C. Morrow and Miss Bessie Kaufman, who have just sailed, will shortly begin missionary work in Jerusalem. Mrs. Morrow will establish an orphanage for the Jewish children with her own means. Miss Kaufman was a Jewess, formerly a teacher at the Hephzibah House, and she is now going out for the first time, under the direction of the Christian Alliance.

"O. O. M."—OUR OWN MISSIONARY.

The man who subscribed for a church clock because he liked to have his money where he could hear it clink, may or may not have sought the miser's joy; but he exemplified a common element of human nature that might be turned to higher uses. Weak hearts that we are, we seem to need a heart stimulant to set us going, and there is nothing in that line like seeing for ourselves that something is done by our efforts or sacrifices, and, small as our own may be, that they are "not in vain"—dare we say "in the Lord?" If not that, it is something to see that they are not in vain in a combination among ourselves.

We learned some things from our Dutch brethren in South Africa, or at least, some Dutch words, during the late war there. One of them was Oom, with the sense of *Uncle.* Although to many the cabalistic letters were perplexing, it strikes us as a happy co-incidence, that the Presbyterian Forward Movement Committee have given this motto to every church that gets itself together for the special and entire support of one or more of "Our Own Missionaries." Why should not every church be a Missionary Society within itself, and have its own missionary or missionaries in the field? And although One is their *Father,* even God, may not the church modestly make itself Oom, or Uncle, to them?

Here are some of the fruits of the avuncular relation of the church to its missionary helpers, as disclosed in the experience of a Presbyterian Church in New York:

"Under the auspices of the Home Board [of the Church] a chapel-school-house has been built in a strategic centre in the Kentucky mountains, and church and educational work is carried on by a missionary pastor and his wife and three young women teachers, while an additional worker and his wife give their time to evangelistic itineration throughout the community. Two houses have been purchased for use for manse purposes, the total investment in real estate and fixtures being nearly $5,000. Tuition receipts from the prosperous academy work nearly cover the salaries of the three teachers, beyond which the entire expense has been provided by the Central Presbyterian Church, New York. . . . The whole country, formerly without a single Sunday school, is being influenced by the Gospel; many of the students have become Christians and carry on Sunday School work in the scattered hamlets where they are teaching district schools."

THE STATION IN CHINA.

"Progress on the field abroad has been even more striking.

After sending out and maintaining in Peking for a year a missionary and his wife, who were forced by illness to return, the church, nothing daunted, undertook the support of two single men in Nanking, and expanding its plans with the Providential opening for pushing on into the interior, soon added to its staff a third minister and a doctor, his brother, both married.

"Work has been established at a new point in Northern An Hui with every evidence of Divine favor, and desirable temporary residence and dispensary quarters have been secured. Several thousand dollars have already been tendered for the purchase of land and the erection of the necessary buildings, while the father of the two members of the missionary party, who are self-supporting, has promised to provide a hospital. The working force now numbers eight, the latest accession being a young woman from the home church Christian Endeavor Society, standing high in her profession as a trained nurse.

"Meanwhile, missionary interest runs higher and higher, and there is every indication that the church will continue to provide for the entire station without expense to the Board. Several missionaries at other points, home and foreign, are maintained by individuals or societies in the church. Some of the young people are looking eagerly towards the missionary's calling. Prayer for missions has been greatly stimulated, and the monthly missionary meeting, with its letters and stereopticon views from the fields, is increasingly popular and influential."

"The general beneficence of the church continues to grow, including the annual offerings for the Mission Board's treasuries; and recently, when long deferred alterations to the home church edifice became necessary, more than the sum called for—some $28,000—was promptly subscribed, effectually disposing of the fear that we were giving so much to others that there would be nothing left for home needs."

COLLEGE "UNCLES" IN INDIA.

John R. Mott visited a college in Ceylon where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired: "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed now into a church. We are going to send him to another island this year." They also said that they had instructed their cook that every tenth handful of rice should be laid aside, that they might sell it, in order to have Christ preached a little more widely.

A FEW NIECES AND NEPHEWS OF REV. DR. STEARNS'S (REF'D EPISCOPAL) CHURCH.

Miss Pratt writes of much zeal on the part of the Bible women

in Yokohama, *of whom we are supporting over forty.* Miss Finch in her work among the soldiers and sailors at Yokosuka, is also much encouraged, but she has been ill. . . . . The great cry from the workers in China is for more laborers to enter the open doors, *and several of the missionaries,* oppressed by the great need, have sent money to help bring out new missionaries. When you receive this, our Mr. and Mrs. Dreyer, with a party from Toronto, will be nearing China, returning most gladly to their labors there. . . . . Miss Ford writes from Galilee of as many as sixty Moslem women attending her meetings. . . . . Our many interests in India report encouragingly, but building and more room are greatly needed by Mr. and Mrs. Lee, with whom we have over sixty, either in active work or in training; and Mr. and Mrs. Jewson, with whom we have more than forty orphan boys.—*Kingdom Tidings.*

ECHOES OF THE GOSPEL IN BRAZIL.

A SINGULAR CHAIN OF CONVERSIONS.

About six years ago Jose Arruda, sergeant of a cavalry regiment, deserted, and enlisted as a private in the National Army; soon after taking an active part in suppressing a very serious rebellion. During this war so great was Arruda's distress of mind that he eagerly sought death, exposing himself again and again, but to no avail. . . . One night while walking in a distracted manner through the streets of this city he found himself in front of our preaching hall, and led by some impulse he entered and took a seat, listening with deepest interest to the testimonies of our converts and to the preaching of the Gospel. From that time on he was a regular attendant at all the meetings with the result that at the end of about two weeks he was soundly converted. Some time afterwards he confessed to me that he was a deserter from his regiment and said he felt God wanted him to go before the proper authorities and incur any penalty they might inflict, rather than risk a possible scandal after he had begun to preach. The day following he presented himself to the commanding officer of his regiment, confessed to having deserted, and gave as a reason for his confession, the fact of his being converted. God used his testimony, and the manifest change in his life, to impress and convince the major, who not only arranged that Arruda should escape punishment, but promised to come here and hear for himeslf. Since then, he (the major) has publicly confessed Christ. A lieutenant named Jose Anislau, was also convicted through his testimony, and came to the meetings several times, and then decided to come out for Christ. He was living illegally with a woman, but took immediate steps to get married. The woman has also accepted the Gospel, and they were married on the tenth of this month. The brother of the major is also converted, and another soldier, who

was a most wicked man, is completely changed by the power of God.

Since then Major da Luz has been terribly tempted and persecuted. The Jesuits wrote a letter to the Commander-in-chief accusing the major of spending his time preaching religion instead of attending to his duties. There is a strong movement on foot to make him lose his position.

About the first of the month another official of the army came to our meetings and was awakened at once by the Holy Spirit. The next meeting he returned with his wife and children, and the whole family was deeply moved by the Gospel story. The next meeting found the whole family here desirous of confessing Christ, and when the time for testimony came both he and his wife confessed Jesus and rejoiced in God their Savior.

SAMUEL MELLO, OF BRAZIL.

A "YOUNG RULER" WHO WENT AWAY SORROWFUL, BUT GAVE UP ALL THAT HE HAD, AND RETURNED.

A little over a year ago, while conducting a mission in the seaport town of Santos, our meetings began to be attended by a man above the ordinary class of our hearers, who are generally, almost entirely, of the poorer class. He was well dressed and a man of some education. Meeting after meeting found him in his place on one of the rough benches in the old coffee warehouse where we assembled, and he left as silently as he entered. I heard that he was a well-to-do money-lender of the city, named Samuel Mello. It was evident that he was very much impressed and attracted by the Gospel, for although he lived two miles away, and no matter what the weather was, he did not miss a meeting.

On his conversion he immediately closed down his business, heedless of great financial losses, cut loose from his political, masonic and other bondages, and began to give splendid public testimonies at our meetings. In a few months he was preaching in great power in our headquarters at Sao Paulo, his knowledge of God's Word in this short time being marvelous; and he soon became our best and most effectual speaker.

Senor Mello has given himself and all he has to God, making no reservations whatever. He is anxious for the time when the shall have liquidated everything and spent it for God, that he may be more dependent on Him alone for everything. So that while he himself lives very modestly and endures hardships like a good soldier, he is rapidly spending all his money in the work of evangelization.

Within six months he undertook his first missionary journey, and as a result many were converted and a church established in Minas. And so it has gone on. Wherever he has preached great interest has been aroused, and in many places people have been converted.

Nine months after his conversion, he fitted out an expedition on horseback, at great expense, to evangelize the two southern States of Parana and Santa Catherina. Arriving at the coast of Paranagua, a city of about 8,000 inhabitants, a room was hired and the Gospel preached, with such result that in a day or two it was found necessary to hire as large a room as could be found, and one of the converts set to work and made seats for two hundred people.

At this time, Mr. Reginald Young, from Sao Paulo, joined Senhor Mello. Night after night the hall was packed with eager and interested people, every available corner being filled, and the average nightly attendance reached 350 persons.

The whole town was in an uproar, and the priests published a strong manifesto against us.

This manifesto was scattered all over the city; but, in the providence of God, we received warning of it several hours before its circulation, and so were able to issue a counter manifesto, of exactly the same appearance as that of the priests, denying their charges, declaring our intention at all costs to preach the whole counsel of God in Paranagua, and inviting the people to come and hear for themselves the pure Gospel of Jesus Christ.

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The effect was tremendous. The public demonstration incited by the priests ended in a fizzle, and when next day we circulated another and larger manifesto, dealing with the false charges made against us and justifying our attitude against idolatry by publishing the Second Commandment (according to the Roman version of the Bible), the battle was ours, or rather God's, and the meetings were more thronged than ever.

For over sixty nights running, our hall was filled with appreciative crowds, giving a total attendance of over eleven thousand.

The opposition of the priests collapsed. The Freemasons, after trying to create a riot in several of our meetings, and shouting "Death! Death!" against Senhor Mello, also had to retire shamefaced from the field.

THE BLESSING IN PARANAQUA CONTINUES.

Our members there have increased to such an extent that it has been found necessary to erect a plain but spacious wooden church with a residence attached. The land has been purchased, a most desirable site, and the work of building has started. The total cost will not be less than £400, all of which comes out of Bro. Mello's own private resources, as our people there are very poor and can help little.

[From letters of Reginald J. Young (of Kansas). His wife Kate, and better half, who has been recuperating in the U. S., has lately rejoined him and resumed the adventurous work.]